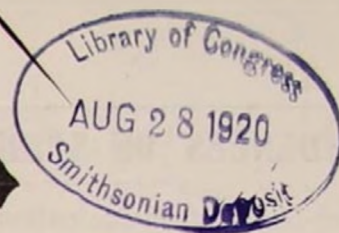


# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,065.—VOL. XL.

[Registered as]

SATURDAY, AUGUST 7, 1920.

[a Newspaper.]

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## NOTES BY THE WAY.

The appearance of Mr. Huntly Carter's volume of views and opinions on "Spiritualism: Its Present-Day Meaning," has given occasion for much comment on the matter in the Press generally. One paper, we observe, refers to it as containing the "considered opinions of fifty experts." In view of the fact that some of the contributors have quite obviously no clear idea of the matter on which they pronounce their opinions, this is a curious description of the book. To us the whole essence of the subject is contained in the question of human survival of death. "Man is a spirit" is the proposition for which we stand. "Is man a spirit?" is the real question. If he survives physical life, yes. With that affirmative once scientifically established, the Materialist position goes by the board. All the multitude of other questions arising out of Spiritualism in religious and scientific values, social applications, must follow in sequence. That, to us, is the logic of the matter. We prefer to begin at the beginning. Needless to say, that for all Spiritualists and for many Psychical Researchers the first question is settled, but the mass of the thinking world is apparently not even yet awake to the vast importance of the matter, and to the terrific changes in the world's thought which have yet to be outworked as a consequence. Here is something which vindicates the truth of religion to the common man, that gives the final argument for morality, making right-living not merely a man's duty, but his interest. Hitherto he has sometimes "feasted and rioted" in the belief that possibly there will be no bill to pay for the debauch. Now he is to know there will assuredly be an account to settle. Is this a sordid view of the matter? Possibly, but it is not a question of views, but of facts. It happens to be the fact that in this matter a man's duty and his personal interests coincide.

\* \* \* \*

A friend quotes the common phrase "I am off colour" as being derived from an unconscious recognition of the fact that in ill-health the colours of the aura are dim and dull. It may be so, but it is more probable that it is a mere slang phrase, having allusion to the loss of facial colouring when the health is bad. None the less, the aura is a very real thing, and we are quite confident that the time will come when it will be generally recognised and employed as a delicate and unerring index to character and health of body and soul, more reliable than either phrenology or physiognomy. The bodily organism is not pliant, and changes very slowly in response to any alteration in interior conditions. We remember the story of

Socrates and the physiognomist who, unaware of the identity of the great sage, described his features as indicating a man of low moral grade in several directions, an announcement which greatly shocked the philosopher's disciples. But Socrates admitted that the man was quite correct, that he had the base tendencies described but restrained them by philosophy. If the physiognomist had been a clairvoyant—a capable clairvoyant—able to see and read the aura, he might have arrived at a different verdict. In short, penetration into the deeper side of character-study—the spiritual side—gives the ability to arrive at more exact conclusions than mere surface reading.

\* \* \* \*

We may hope, then, to see the aura and its meanings made a subject of serious psychic study, especially as it relates in a way to art, and should form an attractive pursuit for people in whom the colour sense is developed. The fact that there is so little colour in our lives, and that in modern times there has been a great tendency to black, grey, or drab in our physical surroundings, has its significance spiritually. One of the messages that Spiritualism should carry to the world is the message of colour. That will lead us on to a study of vibrations and the world will be taught something of the true meaning of spiritual influences. It will learn, for example, that beautiful colours as well as beautiful lives are the outcome of health, activity, alertness of body and mind—rapid vibrations—and that ugliness, stupidity, sloth are matters of low vibrations that lead to decay, and invariably display their presence in the aura in dull greys, muddy greens, "dirty" crimsons and other tarnished hues. It is a lesson to be gathered in many ways from a study of Nature, which shows that things low in the scale of being are more or less inert, and that as they rise they become more and more living, flexible, swift and subtle until they pass out of human ken altogether into that unseen world, the reality of which is only disputed by dullards.

## DEATH OF DR. W. J. CRAWFORD.

We very much regret to have to record the death of Dr. William Jackson Crawford, Lecturer on Mechanical Engineering at the Belfast Municipal Technical Institute, and author of "The Reality of Psychic Phenomena," and "Experiments in Psychical Science."

His body was found on the rocks on Friday last at Bangor, County Down. At the Coroner's inquest the jury returned a verdict of death by poisoning. His wife stated that he had been suffering from sleeplessness for some weeks.

Dr. Crawford had just completed a new book, and was preparing for a lecturing tour in America. He was no doubt feeling the strain of these tasks. At the time of writing we have but few particulars of the tragic event, and must await more information.

We extend our deepest sympathy to his widow and family.

It is the visions of the young men and the dreams of the old men which have proved the most practical as also the most lasting things in the world.—PERCY J. SMITH.

STATUE TO ABRAHAM LINCOLN.—A fine statue to Abraham Lincoln, by St. Gaudens, was unveiled at Westminster last week. Eloquent tributes to Lincoln were paid by the Duke of Connaught, Mr. Lloyd George and Mr. Elihu Root, the American Senator. The story of Abraham Lincoln's guidance from the spirit world during his period as President of the United States is, of course, familiar to our readers.



## THE FAREWELL LUNCHEON TO SIR ARTHUR AND LADY CONAN DOYLE.

AN ENTHUSIASTIC AND REPRESENTATIVE GATHERING.

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A DRAMATIC EPISODE.

Thursday, July 29th, 1920, must inevitably become a historical date in Spiritualism, for it marks a great occasion. On that day there was held at the Holborn Restaurant, London, an enthusiastic Farewell Luncheon to Sir Arthur Conan Doyle and Lady Doyle prior to their departure for Australia. That is its outer significance. But in a deeper sense it marks a unity and a power in the Spiritualist movement which cannot fail to have most important results. The occasion, too, showed the instantaneous and overwhelming response to an invitation to do honour to a loved and distinguished leader. This response, indeed, was so enormous that it taxed the genius of a born organiser like Mr. Engholm to cope with it. The Royal Venetian Room at the Holborn Restaurant seated 280 representative guests gathered from every part of the United Kingdom. So many who wished to be present had to be refused that, as Mr. Engholm said in the course of his speech, it would have been possible, had time permitted, to have taken and easily filled the Albert Hall. As it was, it was impossible to find seats for the members of the London Press, who had to be entertained in an adjoining room, from which they emerged when the speeches began.

Sir Arthur Conan Doyle was responsible for a highly dramatic moment in the proceedings. In the course of his fine speech he unexpectedly asked all those present who could declare positively that they had been in communication with the dead to stand up. Practically the entire assemblage rose to its feet. Sir Arthur confessed that even he was surprised at the response to his invitation, adding, "It is the most wonderful sight ever witnessed in London."

After the toast of "The King" had been proposed from the Chair and duly honoured, the Chairman, DR. ABRAHAM WALLACE, gave the toast "The health of Sir Arthur Conan Doyle and Lady Doyle." He said:—

"My Lords, ladies and gentlemen.—It is owing to the foresight and energy of our friend Mr. Engholm (cheers) and those associated with him on the Committee that we are present here to-day at this kind of Agape, or love feast, to do honour to our distinguished friend and beloved fellow worker, Sir Arthur Conan Doyle, as he is going to leave us in a few days, accompanied by his wife, to cross the seas and tell the people in Australia and New Zealand what he is doing in this country and to carry with him his splendid message."

Referring to his own visit to the United States last winter, the Chairman said he was sure that Sir Arthur would receive a fine reception if he went to California. After some allusions to the work of Dr. Alfred Russel Wallace and Sir William Crookes he remarked that history had always shown that every intellectually honest man or woman who had devoted sufficient time and attention to the subject emerged from the inquiry as a firm believer in the spirit hypothesis, just as Sir Arthur Conan Doyle had done.

He associated Sir Arthur with four of the greatest investigators whose memory he (the Chairman) cherished—F. W. H. Myers, Richard Hodgson, James H. Hyslop, and that great soul, William T. Stead—remarking in parenthesis and amid cheers, that he was glad the Bureau Mr. Stead established was still in existence and was in the hands of his distinguished daughter. Some of Sir Arthur's critics knew him only as a writer of history and of detective and other stories and did not realise that he was a scientific man. They were ignorant of the fact that he was a medical student in Edinburgh University at a time when the University had the largest medical school of the world, and was at the very zenith of its fame, with a professoriate unequalled in any other centre of learning. He was trained not only in methods of exact science but in medical psychology, and hence was well qualified to become, as he had become, a perfect psychical researcher. Sir Arthur had shown his powers not only as an attractive lecturer, but as a great debater in supporting the claims of Spiritualism, especially when he had to deal with the studied mis-representations of so-called Rationalists. In the future he would be known not only as a great writer, lecturer and debater, but in a unique sense as a great missionary of Modern Spiritualism. And now, accompanied and supported and encouraged by his gracious partner, Lady Doyle, he was about to go to the Antipodes, as one of the greatest benefactors of our English speaking race, bearing messages of comfort and joy to our Colonial brothers and sisters who

had suffered bereavement, as we had, through the great war. He (the Chairman) therefore asked his fellow Spiritualists of England, Ireland, Scotland and Wales—for he understood all these countries were represented there that day—to drink to the health of Sir Arthur and Lady Doyle. The toast was enthusiastically honoured.

SIR ARTHUR CONAN DOYLE'S SPEECH.

SIR ARTHUR CONAN DOYLE, who on rising received a great ovation, said:—

I cannot address this audience in conventional terms. I must call you friends and comrades. We are comrades in the greatest mission that folk ever set forth to do in the history of the world. That mission is to convey to the human race that the time has come when we must uncover once again those old foundations upon which religion was originally built, which have become so overgrown by the jungle of theology that they are lost to sight. Our mission is also to turn faith into knowledge; it is to abrogate as far as one can all terror and fear of death, and incidentally it is to open up entirely new fields for science. I do not think I exaggerate when I say that all these purposes put together constitute the greatest mission that man could undertake.

In pursuing that mission we are met by that usual storm of criticism and abuse which is very excellent for us. I would not have it otherwise. But our object is, while profiting by that criticism, while making sure that every link in our chain is true, none the less to fix our eyes upon our distant object, and to go forward unflinchingly, feeling like the Psalmist, if the Lord is with us, what matter who is against us?

I was touched by what you said of my wife. It is very easy for me to do this, because I love adventure, I love travel, I do not object to contention in a good cause—(laughter)—but my wife does make sacrifices. It is she who has to break up her household, part with those of whom she is so fond. She who has to take the children from school, she, in fact, who has to break up all those domestic felicities which are dear to a lady.

She does it because she had encountered in her own person those consolations which she would stick at nothing in order to convey to others. (Cheers.) It would indeed be hard for me if I differed in any way from the way in which she looks at these matters. Fortunately she has shared my knowledge, shared my experiences, and is not only well abreast of me but very often she is in front.

It is now some three years since I started this campaign and determined to devote the remainder of my life to this work. (Cheers.) It struck me, if one could get people together face to face, one could get past all those jocosities and misrepresentations in the Press which have tended to blur and obscure this subject. Once you get people into a hall, they cannot get out; there is no escape. There you are able to go into the length and breadth of it, so that the whole picture opens, and at last I think they begin to understand what it is we are trying to do. I have put up beside my bedside a large map of England and Scotland, and have put a red splotch wherever I have spoken. I am glad to say that now Great Britain has assumed a highly eruptive aspect. (Laughter.)

What I have always found is that it is not my lecture that does the good, but the local discussion, ventilation and arguments in the Press. We always have those good, unwilling friends who come forward at once to make a row. I know them all; they are all the same in every place you go to. There is always the materialistic gentleman, who insists upon his right to eternal putridity. (Loud laughter.) There is the gentleman who has such a deep respect for the Bible that he has never even examined it and knows nothing about it. He approaches with Deuteronomy in one hand and Leviticus in the other, and he is a very violent attacker, but not, I find, very difficult to evade. But it is the spiritual ferment which is created which I think may do some good in Australia, not my poor remarks, but the fact that the subject is brought prominently before the people, and that a certain percentage do recognise how enormous it is, and how intimately it concerns every one of themselves. It is in the personal application that our strength lies.

I have been asked, "Why Australia?" Well, I thought I had done for the present my work here. I had very flattering invitations to go to America, but our great chief has already covered that ground and has produced just that discussion which I have wished to see. Australia is remote, is somewhat neglected in some matters by lecturers particularly, and it seemed to me that the Spiritualists there, from what I heard, were scattered in fairly numerous, very anxious to have a lead and to have some means by which they could come to a head. They thought I could help them and I was very glad to try. They have done such splendid work for the Empire. Both Australia and New Zealand have shed their blood so lavishly. In proportion to their numbers there are just as many desolate homes there as here, and it seemed both to me and my wife if by any exertion on our part we could bring a little comfort such as we have sometimes been privileged to do here, to these great imperialists over yonder, it would indeed be a privilege for us to try to do so.

I made them understand that we do not go out there to address or bolster up any sect. This subject is much too



great for that (hear, hear). We go with a wonderful message applying to every man, woman and child in the world, and we are going to talk straight to the Australian public. The whole world at present needs comfort. That is what it needs. It is worried and flurried and it has got a little bit peevish in consequence. What it wants is comfort. We have got the comfort to give. So far as I can see we are the only people who have. We have got it and we bring it not with vague assurances, not with conflicting facts, but with positive knowledge and absolute personal experiment and experience. That is what is wanted now—something much more solid and definite than in the past. We can tell them that the dead are very near us, that the veil is very thin, that they are most accessible. My wife and I counted up yesterday and made a list of eleven departed friends and relatives with whom we have spoken together face to face, hearing their voices, not through any table or writing mediumship or anything that could be criticised, face to face hearing their voices, and talking as we would have talked with them if we met them in this world. What we tell our friends over there is what we have heard from the lips of the dead and what must therefore be true. No such direct message has ever been given before, and in spite of every opposition we will get it across, or try to, to those bruised hearts for whom God meant it.

The more one studies it, the more one reads of the subject, the more one realises that it is the same message which came two thousand years ago and which was so mangled and obscured by the stupidity of man that it has been lost during all these centuries. When I read the New Testament, with the knowledge that I have, it is to me as if I was reading some palimpsest upon which God had written knowledge, and then mankind had written over it, but behind all that human script still you get a glimpse of the Divine message. I was reading the other day a book about the catacombs, the tombs of the early Christians. The writer was a Canon of the Church of England. He said in some examples, talking about the Scriptures, "these people seem to have been talking to the dead!" This is what they did in the first century. Here we are in the twentieth century, and we are talking to the dead. But what Church is there that obeys that apostolic example? What Church is there which actually practises that communion of saints about which they talk so glibly? It is only on our shoulders that that mantle has fallen. The human race has gone round, I will not say in a circle because it would be a slur on the providence of God to imagine that for twenty centuries the whole human race could be left to wander as a lost man wanders in the desert, coming back to the place where he started from. Rather would I say that it is an ascending spiral by which you reach a point having a great resemblance to the point below, where you gain possibly that knowledge forgotten below, but where you add to it all that science, all that civilisation has given in addition, and so raise the whole race to a higher level. (Cheers.)

What has happened to our race is that we have reared a structure which is too high for the foundations on which it is built. What we need is to underpin, examine, and restore those foundations. German wars and Bolshevism, every horror that we know of, has come first from the fact that we have been building on foundations of sand and pretending that it was rock. To me the religious aspect of this question is everything. (Hear, hear.) I am interested, as every intelligent man must be, in the psychophysical powers which have come incidentally to us and which curiously enough have put us into the position of knowing a great deal more of matter and its possibilities than ever the materialists have known. I naturally am deeply interested also in our conversation with the dead. But, after all, that is personal. In any case we will meet them in a few years; it is not the essence of the matter. The essence of the matter is the high teaching, the religion, the philosophy, what it is that the dead tell us. For the first time has been given a description of the Universe which is adequate, logical, which carries us forward, gives us something to hope for, makes us realise that it is indeed not only an all-powerful but an all-good God. This is the real New Revelation which casts a searchlight from heaven down upon the darkened roads of earth.

I must get back from these general large subjects to this particular gathering which you have so kindly organised for us. This gathering includes every shade of Spiritualism from what I may call the Fathers of the Church down to these little children who, when most of us have passed away, not into rest, I hope, for we are not that sort (hear, hear), but when we are digging away on the other side of the tunnel, these little kiddies will carry on the tradition and remember what they have seen and heard to-day. I am honoured by the presence here of very many distinguished Spiritualists—journalists like David Gow and John Lewis, all-round splendid workers like Oaten and Yates, Blake, and so many more that it would become a little invidious if I went on to mention them. But especially I would mention Oaten, because he has been my comrade in many a scrap. I look upon Oaten as half bull-dog and half apostle. Every form of activity, from editing a paper to going off in a trance, from building a church with his own hands, which he once did, down to arguing with a Chief Constable—every form of activity comes alike to him. He is the kind of boy we

want in our fighting line! I cannot help mentioning the name of Percy Street, another man of exactly the same type and a glorious fighter for Spiritualism. As for Harry Engholm, in him we have had thrown up at last what we needed—a great organiser. The way Mr. Engholm organised the McCabe debate and the way in which he has now organised this luncheon—to give the two occasions in which I was personally concerned—show that he has extraordinary capacity in that direction.

I greatly esteem it that many mediums and many great authorities on the subject are here. I would mention, first of all, a very old friend, Mr. A. P. Sinnett. I knew him first in 1885. He was one of the first men to turn my thoughts strongly to things of the other world. At that time he had written the "Occult World" and he explained Theosophy as no man before or since has ever explained it. He made me understand it, and that was no small feat (laughter). I have always carried an affectionate feeling for him and his cult, and I recognise that there is no difference at all of any import between us, that we are simply dealing with the next step while he, more far sighted but perhaps a little more vague, can see rather further into the new country.

But especially am I complimented to-day by the presence of a large number of professional mediums (cheers). I speak most deliberately when I say that in these days of sorrow those men and women who have got true psychic power and use it for the benefit of the public are absolutely the most useful members of the whole community (cheers). Those are the people whom our barbarous laws cause to live always in the shadow of the police. That they endure for the sake of the comfort they give and the knowledge they have. They have also to endure the jeering of a most ignorant Press. But the thing which they should not be called upon to endure is that absolute want of responsibility on the part of the Spiritualists who use them in the heyday of their strength and then forget them when, in the course of waning years, those wonderful powers, like all other powers which are partly physical, have disappeared and gone. It is a disgrace to us and enough to bring a curse on our movement—our treatment of the old mediums.

I have told you that my wife and I have come into contact with eleven of our dead and have talked to them. But I want you to give me something I can carry with me to Australia. I am going to carry the beautiful souvenir which you have given us, but I want something else. I want every man and woman in this hall who knows and can swear that they have been in touch with their departed dead kindly to stand up.

(The vast majority of the company immediately rose in their seats.)

I believe that is the most wonderful demonstration that has ever been seen in London. I do not think in my whole life I have ever seen anything more dramatic or extraordinary, because, believe me, I never dreamt there would be such a general response. Once again I thank you in my wife's name and my own for all your extraordinary hospitality. You send us forth in good heart, and if we do not do well on the other side your hands at least are clean. (Cheers.)

The illuminated address was then presented by Mr. H. W. Engholm, following which the Rev. Walter Wynn proposed the toast, "Spiritualist Societies Here and Overseas," which was responded to by Mr. Ernest Oaten, but a report of these and the rest of the proceedings must be deferred until next week.

Sir Arthur and Lady Doyle's three children—Masters Dennis and Malcolm and Miss Jean Doyle—were present among the guests.

#### OBSESSORS AND OBSESSED.

We are told that persons who have passed over in a state of great moral degradation attempt to gratify their evil passions by inducing vile thoughts and practices in those who are trying to live good and pure lives while still on earth. The more innocent the victim, the more terrible is the obsession, and the more urgent that it should be exorcised. The help rendered in this connection is surely among the most glorious works rendered by our spiritual friends, whether in the body or immaterial.

But is this all? Is not the state of the obsessor even more terrible than that of the obsessed? Cannot an opportunity be found to help the depraved out of his depravity? Is it not possible that the victim may use the occasions of evil communication as opportunities for pointing out to the obsessor the futility of his practices, the possibility of leaving his woeful state, the fact that God will welcome and fulfil his faintest desire to improve, and that only in that way can real satisfaction be found?

May not such a returning of good for evil redound to the freeing and blessing of both obsessed and obsessor?

CONVERSO.

"MAN is his own star, and the soul that can  
Render an honest and a perfect man  
Commands all light, all influence, all fate,  
Nothing to him falls early or too late."

—FLETCHER.



## London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

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### IMPERISHABLE.

Nothing which is of any permanent value to life is ever destroyed. The things of real worth are imperishable, and remain untouched. The welfare of the race is of vast importance, truly, and yet it is of no more importance than the well-being of a single one of the individual souls of which the race is composed. The poet who dreamt of a Nature red in tooth and claw, a Nature careful of the type, but careless of the single life, felt intuitively that his dream was really a nightmare, for he sang also of the hope

That nothing walks with aimless feet,  
That not one life shall be destroyed  
Or cast as rubbish to the void  
When God hath made the pile complete.

To those who see life steadily and see it whole that has become more than a hope, it has passed into the region of certainty. In "Nature" they have discerned but "a name for an effect whose cause is God." They see in the universe a vast order, the purpose of which is to individualise spirit. It is a work which has occupied æons of time and involved operations beyond all human imagining. Forms by the million have been produced and shattered in the process, but these were only the shards and husks. Always the essence was preserved and carried from one form to another. The forces that destroy and strew belong to the external side of things, the interior powers construct and protect. That is why all who do not see beyond externals behold only destruction and futility—the essential reality preserved beyond all reach of harm escapes them. They see the broken moulds, the shattered shapes, scattered broadcast, and give us a dolorous vision of a world working to no end, and destined at last to go down in endless night.

Hence certain little cold religions and sad philosophies. Brightened by intellect, these took the form of codes of conduct, systems of ethics. Warmed with wine—for they had little else to warm them—they became fugitive philosophies like those of Horace and Omar Khayyam, bidding us "seize the day" and make the most of it, "for the bird of Time has but a little way to flutter, and the bird is on the wing." "Life is only a journey to death." Such was the text. As for the soul, it was "a spectre moving in a world of spectres." In so vast a universe it is not wonderful that all these views had a certain relation to truth. Systems of life are necessary; it is really important to "seize the day," for, once gone, it is gone for ever. The mortal career is, indeed, "only a journey to death," and the soul is spectral enough when considered from that side of existence where the mortal body is the only token and test of reality. They were but half-truths, these codes and doctrines, but there was a certain pathos about them which lent them a touch of dignity and poetry. The world would not have gone so very far astray if it had followed such flickering light as they gave. We are as fleeting as smoke-wreaths, our life is brief and painful, so let us behave with dignity, snatch such joy as we may, and be brotherly. That was the gist of it. But there grew up a type of mind that refused to consider the question from this point of view. Its attitude was not a sorrowful and reluctant denial of the soul. It was an open contempt of it. The "bruteness and toughness of Matter" were glorified. There was to be no grieving that Matter was all. There was rather to be rejoicing over it. Matter and the powers of Matter were acclaimed as the only realities. Forms were to be all-potent, and life to be made to run in moulds of cast-iron. Now, the soul was content to be denied for a

time by a humanity that lacked vision, but this was arrogant and obstinate defiance. Warnings were given, but they passed unheeded, and at last there came the great war when the message was given in flames and thunder. It is little matter for wonder that it shook the faith of many who believed in the spiritual nature and destiny of man. And yet it should rather have confirmed their faith, for only by overcoming the "toughness and bruteness of Matter" can the soul vindicate its existence, and the spirit of life reveal itself as inextinguishable.

### THE NEEDS OF SPIRITUALISM IN THE METROPOLIS.

A MESSAGE TO THE READERS OF "LIGHT" FROM  
SIR ARTHUR CONAN DOYLE.

I am, I think, one of the oldest readers of *LIGHT*, as well as a member of the Council of the London Spiritualist Alliance, of which that journal is the organ, and on my departure to Australia I want to say a few words regarding both.

Each represents the fruit of long years of faithful and self-denying work on the part of many men and women. Some have now passed on to higher service; others, old and worn, are veterans who have done their part and of whom no more can be reasonably expected. Still others, at the centre of things, are doing their best and hardest to steer the Alliance and *LIGHT* safely through narrow and perilous channels, so that they may be gradually adapted to new times and conditions. It is a piece of work that has required and still requires immense pains and patience. Not easily are old traditions broken with and old methods outgrown. These are the natural results of many years of the trials and tribulations of the Spiritualism of an older day, when any rash step, any precipitate movement, might have proved disastrous to a subject that had a host of enemies and was an object of popular scorn. The changes and adaptations call for the greatest tact and forbearance, as well as skill and courage.

We—I am speaking not only for myself—want to see the Alliance and *LIGHT* emerge to the position of the leading centre and the representative journal of Metropolitan Spiritualism at least, and thoroughly equipped to carry out the great work that lies before them. I want to ask for them the support of everyone who has the interests of the movement at heart, not only as an acknowledgment of all they have done, but of all they may, with such support, still achieve. I understand that *LIGHT* has collected something over £4,000 towards a desired £10,000 to provide house accommodation for the Alliance and itself. Even the main sum is little enough in these days, and the remaining few thousands could be added if only one or two of the wealthy friends of the movement could be induced to be generous. The starting of a pension fund for veteran workers is also a separate but a most pressing need. Many who are not rich in this world's goods are sacrificing their strength and leisure and giving of their best to help the movement forward, but they look to their richer brethren to uphold their hands, remembering ever what dross worldly wealth must ever be compared to great progressive movements of the Spirit.

I leave England with many regrets at even a brief separation from you all, although I depart on my mission to Australia full of hope and courage with regard to what lies before me. I am confident that on my return I shall find that further strides have been made, and that Spiritualism has won measurably nearer to its true position as a world-force, carrying a message of hope to humanity at large. Above all, we must be charitable to each other's opinions, and, whether we be Unitarian or Trinitarian, unite upon the one essential point of spirit return and communion.

ARTHUR CONAN DOYLE.



## FROM THE LIGHTHOUSE WINDOW.

The death of Dr. W. J. Crawford, which is announced elsewhere in this issue, comes as a heavy blow to the work of scientific investigation. There is no doubt that Dr. Crawford was heavily overtaxed by his years of labour carried on during the war, and the stress of the present troubles in Ireland tended to aggravate the strain.

Dr. Crawford had arranged to deliver some lectures in London in the coming Autumn, and was, moreover, engaged at the time of his death in writing for certain magazines accounts of the results of his researches.

The Farewell Luncheon to Sir Arthur Conan Doyle and Lady Doyle at the Holborn Restaurant last week was a brilliant success. After a succession of dismal wet days a single day of summer sunshine intervened most fortunately for this occasion. An account of the proceedings appears in this issue.

At the luncheon grace was pronounced by the Rev. G. Vale Owen. Directly after grace Miss Mona Street, daughter of Mr. and Mrs. Percy Street, on behalf of the guests, presented to Lady Doyle a magnificent bouquet composed of roses and arum lilies, decorated with ribbons representing Spiritualist colours.

One notable feature of the gathering was the large number of well-known mediums present. In conversation with some of them afterwards a record of impressions they received was given. A common feature distinguished these accounts. One psychic spoke of seeing "a golden archway," another described it as "a magnificent rainbow," a third as "a luminous cloud," and a fourth as "a golden horse shoe." These impressions were communicated individually, immediately after the guests arose.

Lady Glenconner has a letter in the "Westminster Gazette" (July 26th) giving an account of a highly interesting psychic photograph she saw recently in New York. It was taken by Dr. Titus Bull, a well-known physician and a friend of Dr. Hyslop. It was obtained by strapping a photographic plate against the bare skin in a darkened room, the patient being lightly hypnotised. After two hours the plate was developed. A surprising result was obtained. A picture of the internal organs was disclosed, showing a complication which had been previously diagnosed.

This photograph, Dr. Bull said, must have been obtained by the inner light of the body, for it had never been normally exposed. This light, he said, was probably what was called by some people the aura, and by Theosophists the astral light. Lady Glenconner adds, "One thing became apparent in comparing this photograph with those we have obtained at Crewe, and this was that everywhere in this photograph, floating here and there, with the appearance of white scarves, or veils like mist over the view, was the same white, filmy, tenuous material that nearly always accompanies the spirit faces. This is the ectoplasm Dr. Schrenck-Notzing writes of, and of which Spiritualists have knowledge. It is, no doubt, the origin of the common tradition that ghosts are clothed in white."

A correspondent, A. L., in the "Westminster," writes to ask, "Has Doctor Bull communicated the particulars of the case, together with the photograph, to any reputable medical journal? It ought to revolutionise abdominal surgery." To this Lady Glenconner replies, "My answer to the first part of the question is, 'I do not know,' but were he to do so he would very certainly encounter the same antagonism as did Doctor Mesmer. Yet hypnotism is now established. To 'A. L.'s' final remark, that such a thing, if true, should revolutionise abdominal surgery, my reply is that, in time, it probably will. Excellent work is being done in the matter."

Mr. Barton Scammell, M.S.C.I., writes from Dover to the "Daily Express" in answer to correspondents who are puzzled on the question of spirits and clothes. He asks, "Do they know what clothes are? Take cotton, for example—this is a form of cellulose (wood fibre)—a compound of carbon, six parts, and hydrogen, ten parts. By the 'known' processes of nature the cotton plant draws these 'parts' to itself and forms cotton, which is worked into threads, woven into material, and made by human agency into clothes. Now it may be possible that there is another, an 'unknown' process of the Great Intelligence, by which the spirit can draw these 'parts' to itself and form a garment. Possibly in the careful and reverent study of chemistry will be found the 'key' to the mysteries of life—but 'vision' must be brought to the people so that they can realise that this world here and now is indeed 'a spiritual one.'"

Miss Helen Boulnois, the author of "The Healing Power," is starting on another mission to the Continent, where she will remain some time.

Mr. Vout Peters leaves to-day (Saturday) for Iceland, where he is to undertake a lecturing tour under the auspices of the Icelandic Psychical Research Society. His visit is in response to an invitation from Professor Haraldur Nielsson. Mr. Peters returns at the beginning of September.

Mr. John G. Wood writes in "The Two Worlds," "The Rev. Father Adderley is certainly one of the most remarkable men in the Church of England, and has been so for many years past. The son of the late Lord Norton, he is nevertheless a pronounced Socialist. A High Churchman, he can preach as distinctly evangelically toned sermons, and does preach such, as any leader amongst the Low Church party. He is a believer in and a lover of healthy open discussion, and at the same time is an intensely loyal Churchman. Broadminded, humorous, a man whose sympathies are, if anything, always leaning rather to the submerged multitude than to the upper ten. One who does not merely preach, but is prepared to practise also, as was proved when he accepted the living of St. Gabriel's Birmingham, and lived in a cottage amongst his people. Such is a brief sketch of the man who is the present rector of St. Paul's, Covent Garden, London, and who invited the Rev. Vale Owen to address his people in that church."

We record with pleasure the wedding of Miss Violet Vango, daughter of Mr. J. J. Vango, to Mr. Arthur G. Smith on the 30th ulto. The happy pair are now on their honeymoon, but will hold a reception on their return home.

Under the heading "Mr. Bligh Bond and Glastonbury," the following appears in "The Month" for July: "The Editor desires to state that the article concerning Glastonbury, supplied to him by Miss Leslie Moore, and published in 'The Month' for May, 1920, was published by him without confirmation of the facts concerning the statements made by Miss Moore with reference to an interview with the proprietor of the Cannon MS., whereby it was suggested that Mr. Bligh Bond had had access to this MS. prior to his discovery of the 'Edgar Chapel' at Glastonbury, and that he had obtained detailed information of the chapel therefrom and had failed to acknowledge the source, claiming to have discovered the chapel by other means. Mr. Bligh Bond informs us that there is no truth in Miss Moore's statement that he had any prior knowledge of the existence of the chapel from the source alleged or any other source, and we therefore feel it incumbent upon us to express our sincere regret that we should have given publicity to Miss Moore's allegation, which we no longer support, and we would wish to tender our apologies to Mr. Bligh Bond for the appearance of that statement in our pages."

Mr. Bligh Bond writes to us concerning the above: "A chapel was discovered as a result of the coming to light of the 'Cannon MS.,' but it was the chapel of St. Dunstan and not that of St. Edgar. The Edgar Chapel was recovered and exhumed in 1908, whereas the Cannon MS. did not turn up until the late summer of 1910."

During Lord and Lady Glenconner's late summer and autumn visit to Glen, Peeblesshire, there are (according to the "Star") to be festivities in honour of the majority of their son, the Hon. Christopher Grey Tennant, who had his twenty-first birthday in June.

Glen, an estate of some 4,000 acres, bought by Lord Glenconner's father, Sir Charles Tennant, lies in the higher uplands of Peeblesshire, not far from Innerleithen. The Quair burn runs through the estate, which is in the parish of Traquair, a district teeming with old associations. Historic Traquair House, with its ever-closed gates, stands out among its surroundings of old timber. In the lovely grounds at Glen, which the present owners are constantly beautifying and improving, there is a tree planted by Mr. Gladstone, and the stump of another bears the inscription: "I was cut down by Mr. Gladstone, November 5th, 1890." Two miles from the mansion is Loch Eddy, a favourite resort of Mrs. Asquith before her marriage. The boat house contains (or did ten years ago) a canoe which was regarded as her own special property.

The "Weekly Dispatch" announces that "additions to the great series of spirit messages now appearing have recently been received by the Rev. G. Vale Owen," and says that it is hoped to publish them later in that journal.



## VOX POPULI, VOX DEI.

By S. DE BRATH ("V. C. DESERTIS").

Every proverb is a paradox—true in one sense, false in another. This proverb is often quoted to support very unjustifiable mob-impulses, and it is worth while to consider it from the Spiritualist point of view. It has nothing to do with "the psychology of the herd," which is local and subject to local influences and suggestions, often of the very worst and most cruel kind. In every crowd there are those who are restrained only by fear of punishment, and knowing that numbers involve impunity, that restraint on them is removed, and they are guilty of outrages which individually they would not venture upon; the better members hold back, feeling they are not personally responsible, and leave the field open to the violent and the reckless. This is true of every mob.

What, then, does the proverb mean? What is its true side?

This: that whenever an issue is fairly placed before the people with the arguments for both sides honestly stated, good sense prevails. Three crucial instances may be adduced. When Jesus denounced the Pharisaic rules, and, in a single sentence, abrogated the whole ceremonial law of the book of Leviticus, "the common people heard Him gladly." Again and again, the rulers dared not face popular opposition. When they did arrest Him they had to do it by night, and the fear of a rescue by the multitude was the obvious and sufficient reason for their appeal to the Roman power. It has been most unjustly and superficially alleged against the populace that with them it is on one day "Hosanna," and on the next "Crucify." A very little constructive common-sense is enough to show that the crowd which assembled in the early hours of the morning before the Praetorium must have been composed of the hangers-on of the high priests: it was not the multitude which had acclaimed the Prophet of Nazareth that shouted for Barabbas, but a mob of quite different composition. And the religion which was offered during the ensuing century, in contrast with Judaic sacrificial legalism and with the classical polytheism which had lost whatever spirituality it ever had, was accepted by, and spread among, the common people. The reproach of Celsus, that it was a religion of the populace, was the glory of early Christianity.

Since the publication of Croker's "Essays" and Taine's "Origines" it has been obvious to every student of the French Revolution that the popular movement against the obsolete feudal institutions ended in 1790, with the abolition by the Constituent Assembly of all the vexatious and oppressive inequalities. It is a misfortune that English opinion of that movement should have been formed on Carlyle, who was no historian, and does not even claim to have analysed original historical materials for his political rhapsody. By 1790 the Moderate party had legally secured the abolition of serfage and of seigniorial courts, the purchase of just rights, and the abolition of others without compensation, equality of taxation, free admission to civil and military employ, abolition of purchase to offices, reformation of juries, annulment of local privileges, and the abolition of all pensions not given for real services; in fact, of all the evils from which France was suffering. Not till two years later did the Terror break out, and not one single constructive enactment did it create. Croker, who was far better acquainted with the facts than any other British writer, who had spoken with many persons who took part in the Terror, and spent many years in collecting the revolutionary pamphlets which he sold to the British Museum, writes:—"It is doubtless a very remarkable—though hitherto very little remarked—feature of the whole Revolution that not a single one of the tumults which were its successive stages, from the Affaire Réveillon to the September massacres, had any real connection with the pretext under which it was executed." Mrs. Webster, in her recent analytical study and scientific investigation of first-hand evidence, has shown conclusively that whenever the real people of France were appealed to, their verdict was cast on the side of order and good sense; and her conclusions, supported by Taine, are confirmed by the indisputable fact that out of a death-roll of 1,025,700, not one per cent. belonged to the noblesse, or had part or lot in the abolished feudal régime. "The people" had spoken in 1790. In 1793 they lay terrorised under the heel of the Jacobins.

The same religious and political phenomena are being repeated to-day. While the learned (with a few notable exceptions) find in "telepathy," "auto-suggestion," or "fraud" reasons for disbelief, the common-sense of the people has perceived that there is a real influence from the Unseen world, and that the proofs of survival are sufficient. The Spiritualist societies—to the number of between two and three hundred—are united on the essential fact. *Vox populi, vox Dei*. They do not go into details, but they have the root of the matter. And it is always in the root of the matter that the people are right; their explanations are crude and often illogical, because their convictions proceed from the intuition, and not from scientific reasoning.

Now, intuition can give conviction, but it cannot supply proofs; and then comes the truly terrible responsibility of those who set out to lead. If they present one-sided arguments which ignore essential elements of the situation, they

deflect the common-sense of the masses. Science does not proceed on intuitions; it collects and compares evidence; but to reach true conclusions it is bound to collect *all* the evidence. This is precisely what many psychical researchers fail to do. They eliminate cogent cases by reliable witnesses, on quite supposititious grounds of mal-observation, imagined fraud, or physical laws (which *ex hypothesi* do not apply to the case), and thus leave themselves with nothing to synthesise. Meanwhile the proofs of spirit-action accumulate, and one book after another appears on the lines of "The Verdict," and places crucial cases before the public, which decides on their validity without curious scrutiny how "spirit" may be defined unless as the stream of consciousness by which we know the personalities of our friends on this and on the other side of "death."

## DEATH AND BEYOND.

Many of us dread death intensely; we dread the tearing apart of spirit and body, and also the separation from those we love. We also dislike the idea of leaving behind our tangible physical body, and floating about in a cobwebby body in a strange, unsubstantial spirit world.

These ideas made me dread the thought of death. But now most thankfully I realise that this bogey of death was self-created and exists for me no more. In order to vanquish death you must become one with the spirit world around you whilst you live in your earthly body. Then there will come to you experiences which will banish death for evermore—"Desormais," as the ancient motto runs on the gateway of Skipton Castle.

This is what banished the fear of death from me: One sunny day, several years ago, before the war was dreamed of, I desired intensely to be with someone many hundred miles away from me. Like a flash I slipped out of my earthly body and travelled almost as swift as thought over lands and seas until I reached the one that I wished to be with. This most beautiful experience taught me how easily the spirit could slip out of its earthly body.

On another occasion I was most mercifully shown what death for me would be like.

One morning, about 11 a.m., after seeing my child off for a walk with its nurse, I lay on the sofa resting and reading, when suddenly, without any warning, a heart attack came on. As on many previous occasions, the pain, which was negligible, gave way to great faintness.

It was greater, indeed, than I had ever before experienced, and presently I felt myself most smoothly sliding from my earthly body.

When I had slid out entirely the walls of the room vanished and a most beautiful wide world opened before my wondering eyes. It was bathed in an exquisite light, like a golden twilight. Here and there in space were spirit forms, their happy faces turned towards me. I looked at them, their eyes met my eyes, and I felt as eager as a child to join them. But I was not a child, the earthly body from which I had slid was in the early forties, but the spirit body with which I entered the spirit world was the body of a young girl, in the early twenties I should say, and was clothed in a simple and exquisite white garment from shoulders to ankles. The lines of the garment were an artist's realised dream, but the folds clung closely to me. I experienced a delightful feeling of great freedom and great strength. A strange new power thrilled through me—the power of moving swiftly through space at will. Then I felt myself drawn back again into my earthly body. The golden world vanished and my room reappeared.

One other aspect of death is the supposed separation from those we love. If we are one with the spirit world neither life nor death can separate us from those we love. If your loved one has passed over before you into the spirit world then you will feel his personality near you far more clearly than you did in his lifetime; the companionship will be deeper and more satisfying. Only sin can divide us from those we love.

We can all of us now daily experience the truth of our Leader's most comforting promise: "If a man keep my saying he shall never see death."

A. B. C.

THE Christ consciousness enjoys dominion over Spirit and mind as confidently as we sense body, with this vital difference—that we, dealing only with one part in three, are capable of holding even that one in the just equilibrium that would be simple and natural were we in conscious intercourse also with the other two parts of being.—H. B.

"It is because short-sighted folk persist in regarding life as subsisting in water-tight compartments, instead of as a unified whole, that so many people go astray; spirit is not for Sundays only, but for every day in the week; it is impossible to be spiritual one day in the week and 'slim' the other six. If you are too proud to bring your spirituality into the office, it does not amount to much, and if your commercial morality has to be kept secure in the office safe and cannot stand any spiritual investigation, then the sooner new dominants are built the quicker you will leave the firing line of business troubles."—"Self Training," by H. ERNEST HUNT.



## DR. JAMES HYSLOP: AN APPRECIATION.

BY EDITH K. HARPER.

Someone recently said in regard to Professor James Hyslop's work that its full value will be more adequately realised by a later generation. Possibly so. But there are, at least, two points which to the student of his voluminous works even now stand out very clearly: Dr. Hyslop's deliberate conclusions concerning those dreary stumbling-blocks, "Secondary Personality" and "Telepathy," often hurled across the path of inquirers by pseudo-scientists and their imitators, who fondly affect what has not inaptly been termed, "the awful jargon of learned men."

I remember the dismay with which I turned over the seven or eight hundred closely printed pages of a fat blue volume, entitled "Proceedings of the American Society for Psychical Research. Section B., etc.," which came to me for review some time ago. It seemed to include every perplexity with which Dr. Hyslop had been faced in the celebrated "Smead Case," which for many years had occupied his closest attention. "Faint, but pursuing," I gained the end of the final page, and its addenda, and as the mists began to clear I found I had grasped two important facts, which showed that Professor Hyslop was working strenuously to confirm the truth of personal survival, and not merely dissecting theories, much less vivisectioning belief. To put it briefly, and in the hope that the conclusions reached by so eminent a psychologist as Dr. Hyslop—after a lifetime's search, as it were—may help to dispel what I know has often troubled thoughtful beginners, I quote his final judgment on the hypothesis of "Secondary Personality," and its supposed ability to dramatise and masquerade:—

"It is," he says, "little more than a bottomless pit into which we can throw mysteries of all sorts, and is a convenient subterfuge for a confession of ignorance. All that we know about it is that there are sub-conscious mental operations that, to some extent at least, may imitate the normal processes of mind. But that they are one-tenth as capacious as is supposed we do not know."

The "sub-conscious mind," he maintains, can only express what it has previously acquired. In other words, nothing can come from the "sub-conscious mind" that has not been experienced by, or known to, the psychic at some time in the past. The term *forgotten memories* seems to meet the difficulty. The Invisibles may—indeed, often do—stimulate these memories, in addition to what they impart to us spontaneously. But one does not gather guavas or coconuts in an English cornfield; they obviously come from "an outside source."

The second point, "Telepathy," is absolutely ruled out of court as an explanation of clairvoyance, automatic writing, and kindred developments. By telepathy, Dr. Hyslop means the narrow interpretation of that term, i.e., the action of one incarnate mind upon another incarnate mind. He maintains that telepathy is merely a name for a certain class of facts; it is not an explanation of the facts, nor of the means by which they occur. (See "Psychical Research and Survival.") In his last book, "Contact with the Other World," he quotes a remark made to him, voluntarily, by one of Mrs. Chenoweth's controls, that "*Telepathy is always a message carried by a spirit*," and he reminds us that F. W. H. Myers held the same view.

I had the great pleasure of Dr. Hyslop's personal friendship for several years before he passed finally into the land of clearer vision and less hampered activities towards which his steps had long been turned. He occasionally sent me brief, but very evidential, personal messages from my old chief, W. T. Stead, received through a psychic in America to whom I was quite unknown. I had a long and most interesting talk with him on his last visit to England, when he showed by many a side-light how firm he felt the ground beneath his feet. Like a swan's song seem these beautiful concluding words from his last book:—

"The great fog-bank into which materialism sails is more easily penetrated than it surmises. It conceals a beautiful sunlit sea and the happy isles, and psychic research ventures on embarking where the philosophy of Immanuel Kant only warned the sailor against rocky shoals and disasters. . . . The sadness of sunset is only sublime pathos when we are assured of another dawn."

MAN sits here shaping wings to fly;  
His heart forebodes a mystery;  
He names the name Eternity.  
That type of Perfect in his mind  
In Nature he can nowhere find.  
He sows himself on every wind.  
He seems to hear a Heavenly Friend,  
And through thick veils to apprehend  
A Labour working to an end.

—TENNYSON.

## THE PURPOSE OF SPIRITUALISM.

What is the end and purpose of it all? To bring the conviction that our beloved dead are not dead; and that, because they are not dead, we are living in a universe governed by no blind Fate, but by an Infinite All-loving Father, through our common relationship to Whom we are joined in one great family—"bound by gold chains about the feet of God."

That is the end and purpose of Spiritualism. Not that we should think of it as a religion, but as one of the pillars that help to support the great overarching dome that crowns the temple of all true religion—the confident conviction of the Fatherhood of God, and, therefore, of the brotherhood of humanity.

Don't let us, then, make these minor things—the speaking with departed friends, the getting messages from them—an end in themselves. And don't let us suppose for an instant that because we have discovered and accepted a fact in nature, we are necessarily spiritually in advance of our fellows; that we must necessarily desert the Church with which we have been in happy association, and leave those with whom we have been united in brotherly and sisterly service—in ministering to others' needs, in teaching the young, in bringing brightness into dull, careworn lives. Why should we? Spiritualism won't let us subscribe to any God-dishonouring dogmas, but outside these it leaves ample freedom of belief. If our brethren will still accept us as co-workers why should we separate from them? Nothing good can come of an attitude of superiority. I sometimes fear that we are in danger—as all new movements have always been in danger—of intellectual and spiritual pride. One of the signs of narrow-mindedness is to be too ready to see signs of narrowness in others. Surely we are the people, and wisdom and goodness will die with us! Believe it not. There is still a plentiful supply of these blessed commodities as well as of wide charity and tolerance, to be found among those who have not yet learned our facts, or have not come to the same conclusions regarding them that we have; and the minister whom we have long "sat under" (whether we can agree with every word he utters or not) is as truly inspired from the unseen world and from the Source of all high inspiration—possibly more so—as any of the so-called inspirational speakers we have heard. In home, and street, and office let us keep as near as we can to the Infinite Spirit. So shall we be better able to pray Tiny Tim's prayer, "God bless us every one!"

D. R.

## EVIL SPIRITS.

The existence of evil spirits or devils is one of the vexed problems of our subject. In reply to some inquiries as to our attitude towards this question, we think we cannot do better than offer some quotations from the leading article which we published in *LIGHT* of September 11th, 1915:—

"We have heard many lurid stories of obsession, and yet in *LIGHT* of the 21st ult. (p. 399) we find an old and experienced investigator, an expert in mental and psychical disorders, saying: 'Although I have sat in seances many times weekly for the past twenty years, and with hundreds of different people, for the express purpose of assisting the unfoldment of their psychic powers, I have never yet seen a case of malignant possession. Reputed cases on examination have invariably proved to be mental aberrations or nerve troubles of a very simple type, plus sensitiveness misunderstood.'"

"The witness (he is but one of many) in fact confirms Andrew Jackson Davis, and confirms, too, the experience of all who take a calm and dispassionate view of the matter, finding a soul of goodness in the most terrifying manifestations of a diabolism that is really only a result of discordant states. . . . It would be senseless to deny the existence of evils, danger or miseries in life, the perils of rash tampering with psychical matters, or the need for a spiritual armoury to protect the pilgrim of earth against the enemies that infest his way. But we must be careful to preserve a sense of proportion."

"We recognise these evils, but we do not concentrate our attention upon them. On general principles we have always found it wiser to emphasise the good and reasonable in life than to dwell overmuch on its evil and unreason. A falsity is always most strongly combated by affirming its opposing truth. Better than denouncing the Wrong is to proclaim the overmastering Right. . . . The positive affirmation of good does not imply a denial of the existence of evils. But it is a powerful means of breaking their hold on human consciousness. Is there not an old saying that the Devil can endure anything rather than to be ignored?"

THE Editor will be absent on holiday during the next fortnight. Letters requiring his personal attention will be dealt with on his return.

I BELIEVE that we survive death, that we are met by friends when we go over, and that progress continues on the other side; and, for me, this is enough at present.—J. ARTHUR HILL in "Psychical Investigations."



## KNOWLEDGE V. PREJUDICE.

By E. W. DUXBURY.

In view of the numerous clerical and sceptical attacks on Spiritualism at the present day, it is interesting to note the contrary views which have been expressed by eminent men, such as those which appear below. It should furnish an interesting psychological problem for sceptical opponents to resolve, why so many gifted men, of such varied intellectual distinction, should all have arrived at what these critics consider the same erroneous conclusion, so diametrically opposed to their own. That the convictions of these distinguished men were produced by their much profounder knowledge of the questions with which they dealt is suggested as a possible solution.

The learned Ochorowicz, Professor in the University of Warsaw, was induced in the latter part of 1894 to study psychic phenomena under the most rigorous test conditions of mediums. Having previously studied magnetism and hypnotism, he was considered an authority on these subjects, and now he was bound to get at the bottom of what was denominated "Spiritualism." After being fully convinced of its truth he said: "I found I had done a great wrong to men who had proclaimed new truths at the cost of their positions. And now, when I remember that I branded as a fool that fearless investigator Crookes, the inventor of the radiometer, because he had the courage to assert the reality of mediumistic phenomena, and to subject them to scientific tests; and when I also recollect that I used to read his articles upon Spiritualism with the same stupid style as his colleagues in the British Association bestowed upon them, regarding him as crazy, I am ashamed both of myself and others, and I cry from the very bottom of my heart, 'Father, I have sinned against the light!'"

Raoul Pictet, Professor in the Genoa University, delivered a lecture in May, 1893, in the hall of the University of Liège in Belgium, giving in his adhesion to Spiritualism, saying, "I am constrained to do so by the invincible logic of facts."

Dr. Miguel Sans Benito, Professor of Metaphysics in the University of Barcelona, said, "Spiritualism is the synthesis of the most important principles and discoveries of science; and we may advantageously study it, with the firm assurance that it will open out new horizons to our intelligence; besides supplying our hearts with a beautiful consolation in those bitter moments of our lives which are occasioned by a painful bereavement."

Professors Tornebohm and Edland, the Swedish physicists, said, "Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."

Professor Gerling, in an address to the Magnetic Society of Berlin, stated, "I have been asked to dissemble and not let my views be known, but in consequence of this attack I now declare I am a Spiritualist, and shall always remain one."

M. Thiers, ex-President of the French Republic, said, "I am a Spiritualist, and an impassioned one, and I am anxious to confound Materialism in the name of science and good sense."

M. Leon Favre, Consul General of France, and brother of Jules Favre, the eminent French Senator, said, "I have long, carefully, and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a profound assurance that they are produced by the spirits of those who have left the earth; and further, that they only could produce them. I believe in the existence of an invisible world corresponding to the world around us. I believe that the denizens of that world were formerly resident on this earth, and I believe in the possibility of inter-communion between the two worlds."

Dr. Beard, of New York, stated, "For logical, well trained, truth-loving minds, the only security against Spiritism is in hiding or running away. . . . If Sir Isaac Newton were alive to-day, he would not unlikely be a convert to Spiritism; the amount of human testimony in favour of Spiritualistic claims is a millionfold greater than that in favour of the theory of gravity."

"The late Judge Edmonds used to say that he sifted the evidence of spirit manifestations just as he sifted the evidence in cases of law, and in accordance with the same principles, and from the standard of the law books and the universities his position was impregnable."

The Rt. Rev. William H. Moreland, Bishop of Sacramento, California, U.S.A., stated, "As a Christian and a spiritual being I believe that communications with the spiritual world are reasonable and to be expected; indeed, that our whole religion reveals it and requires it, and that, as a matter of fact, we practise intercourse with the spiritual world every day of our lives."

The Rev. Canon Wilberforce, as he then was, said, "Appealing as it does to the yearnings of the soul, especially in time of bereavement, for sensible evidence of the continuity of life after physical death, belief in modern Spiritualism continues rapidly to increase in all ranks of society."

Its strength lies in the thousands of private homes in which one or more of the family has mediumistic powers."

## THE PSYCHICAL AND THE SPIRITUAL.

Psychism is no more a guarantee for spirituality than the colour sense in the artist, or cleverness in the differential calculus in the mathematician. And yet, psychical powers, depending partly upon the accumulation of vital energies, demand a certain discipline, even asceticism for their efficient exercise. For the training of those psychical powers comprised within what the Hindus designate as Hatha Yoga, extensive development of the will and subjugation of the emotions seem to be required. Yet the Buddha regarded this excellent discipline as waste. There is a story of his meeting a Yogi who gave him a demonstration in levitation. It consisted in floating through the air back and fore over the Ganges. The Buddha asked him how long it had taken to learn to accomplish this feat. It had taken fifteen years. "And you could have got the same result by giving the ferryman a penny, any day," replied the great teacher. It is, however, no small accomplishment to obtain such control over the forces of nature as to suspend gravitation. But the medium has not attained to that. He makes himself a passive instrument to something outside himself, whether an external force or a personality. He is often unconscious or in a trance-condition while he is being used as such an instrument. There is a gulf between him and the Hatha Yogi. But the great Teachers belong to quite another category. Distinction has to be made between people widely separated in worth and development. There are at least four types, the Medium, the Magician, the Mystic, the Master. The average psychic belongs to the lowest class. So that it is hardly a correct use of terms to speak of Gautama or of Jesus as a psychic, though undoubtedly they had psychic powers and exercised them. This exercise is not their chief rôle, it is a subsidiary function.

— "Was Jesus a Psychic?"—the REV. TYSSUL DAVIS.

## HOPE AND VERIFICATION.

Spiritualism has been attacked nearly always, not in an effort to overthrow its facts and phenomena, but to condense and ridicule what its many and varied exponents have said and proclaimed in regard to it. But to do so is folly, for it is leaving facts and realities to fight and oppose opinions. If the spirits of those gone before have power to return and convince us of that fact, it is not necessary to learn all about the spirit world—a world of refined and invisible substance—before we can admit the truth of spirit communion. That conflicting statements do come from the other side must be admitted; but do we get messages of any kind from those who once lived as we are living now? That is the question on which depends the truth of Spiritualism; not the character or the harmony of messages received. . . . There may be people so constituted that annihilation satisfies desire, but to most of mankind both hope and desire tend the other way, in spite of the many conditions in this life which make it unattractive. I doubt if any man live who, having tasted the joys and the sorrows of conscious existence, can honestly and sincerely hope for annihilation. One reason is, it would be an inversion of hope to use it for such a purpose, for its mission or use is to exalt, not depress. Without hope no one would live to die a natural death, and unless it buoys us up with expectations that reach beyond the grave, it is weak and deficient. The impulses of hope are as natural as breathing, and its use almost as indispensable, so let us use it in connection with another life and verify its predictions, if we have not already done so, through Modern Spiritualism.

C. SEVERANCE in the "Progressive Thinker."

## MR. EDWARD CLODD AND PSYCHIC PHENOMENA.

DEAR MR. ERNEST HUNT,—Our correspondence will have the result bemoaned by the farmer over his claret. We don't get no forrarder. But in this final letter I will try to be clear; obscurity and evasion always bring their just nemesis.

You charge me with rashly challenging the "considered verdict" based upon "recorded observation" of "such eminent men" as Sir W. Barrett and Dr. Crawford, and of pitting against that verdict the "rash statement of a professional illusionist" who has not seen what he condemns, and who says that he can produce the same phenomena by ordinary conjuring. My answer is that this "considered verdict" is delivered by a couple of observers whose bias is in favour of supernatural explanations. I do not question their honesty or their sincerity; what I question is their competency, and hold the verdict which they deliver is due to their credulity. Their eminence in science has nothing to do with the matter in question. Once more I ask, will they and their fellow-believers—for whom that matter is charged with momentous significance—bring the medium and the conjurer together; perchance, sceptics may be confuted, and Sir A. Conan Doyle's boast that "the long battle is nearly won" be justified?—Yours faithfully,

EDWARD CLODD.

Aldeburgh, July 27th, 1920.



## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mrs. Mary Gordon. August 15th, Dr. W. J. Vanstone.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Ernest Meads; 6.30, Dr. W. J. Vanstone. Tuesday, 10th, 7.30, Dr. W. J. Vanstone. Wednesday, 11th, 7.30, Mrs. Annie Brittain.

Church of the Spirit, Windsor-road, Denmark Hill.—11, Miss Lyon; 6.30, Mr. Nickels, of Luton.

Peckham.—Lausanne Hall, Lausanne Road.—7, Mr. and Mrs. Brownjohn. Thursday, 8, Mrs. E. Neville.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mrs. Podmore, address and clairvoyance.

Lewisham.—The Priory, High-street.—6.30, Mr. Harry Boddington.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mr. Frewin; 6.30, Mrs. Brown and Mr. Kirby.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Miss Rothman. Thursday, 8, Mrs. Brown.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, open circle; 3, Lyceum; 7, Mr. Mead, and public circle.

Thursday, at 8, Mr. Wright.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. A. T. Kirby; 3, Lyceum; 6.30, Mr. Symons.

Wednesday, 11th, 7.30, Mrs. E. Neville. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, social and dance. Sunday, 11,

address by Mr. Leslie Curnow (assistant editor of LIGHT) on "Abraham Lincoln"; 7, Mrs. Crowder, address and clairvoyance.

Wednesday, 8, Mrs. Crowder. Healing circle every Friday at 8 p.m.; Lyceum every Sunday at 3.

Note.—Garden party and treat to blind soldiers is postponed to an early date in September owing to St. Dunstan's being closed for summer holidays; particulars later.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Percy Scholey, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. Ernest C. Cager.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, and Monday, 7.15, and Tuesday, 3, Mrs. E. Neville, addresses and clairvoyance.

Special fourteen days' mission at St. Dunstan's Hall, West Worthing, every day at 3 and 6.30; missioner, Mrs. Gladys Davies, of South Africa.

PROFESSOR JAMES COATES left for Scotland at the beginning of this week. He will remain in the north for the winter and hopes to return to London in the spring to resume his lectures and addresses.

MR. ERNEST W. OATEN gave a thoughtful address to the members of the Pecknam Society, at Lausanne-road, on Thursday, July 29th. Mr. C. J. Williams presided over a large audience. At the close Mrs. Mary Gordon gave clairvoyant descriptions.

LEWISHAM.—On and after August 29th, the Sunday and week night meetings of this society will be transferred from the Priory, High-street, to Limes Hall, Limes Grove. The hall is being re-decorated and will be in every way an improvement on the old meeting place. Mr. G. Tayler Gwinn will preside at the opening meeting.

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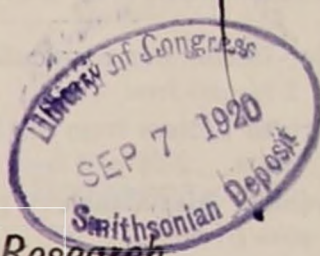
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## NOTES BY THE WAY.

We have before alluded to Professor Benton's observation that there are some curious and striking parallels between psychic phenomena and the facts of chemistry and other sciences. We recalled these when some time ago we read and noted Professor Bragg's explanation as to why when two coins—one genuine and one bogus—are "rung" to test them, one gives a clear metallic note and the other merely a dead sound. It seems that "snide" money does not ring because it attracts all the energy into itself instead of giving it off to the air. It reminded us at once of two persons, one giving off magnetic or psychic influence, the other merely absorbing it. Every experienced psychical researcher knows the two types and how markedly the distinction between them comes out in circles for psychic experiments. Of course we would not by this imply that the person who does not radiate power is necessarily to be compared to a spurious coin, because, as we have said on previous occasions, some of these "detrimentals" may be quite good and well-disposed persons. It is simply that they are deficient in personal magnetism. They absorb but do not give out. So that to that extent at least they do resemble the kind of coin which attracts energy into itself without radiating it.

\* \* \* \*

We are told—and we have the best reason to believe it—that sympathy is a spiritual substance which can sustain the soul as truly as the grosser forms of food sustain the body. It is only a lack of imagination which prevents the world realising this already, or we should not see so many of our fellows starved and stunted for want of kindness and appreciation. That is a matter which has its importance, even in this world—where in the natural order the first needs are those of the body—by reason of the fact that man is a spiritual being even while he shows a certain kinship with the animal creation. Many of our devoted workers who are giving their best energies to the movement, with complete unselfishness, have been and are chiefly sustained by the systematic thoughts of those who are in fellowship with them. To the unimaginative, and especially to those who have not yet awakened to spiritual realities, this may seem a mere matter of sentimental fancy. However, they will learn the truth in time. For just now the world is passing through a period of attrition in which the grosser material side is being thinned and chastened. Human

vision is becoming clearer and minds are growing more sensitive to the finer impulses and impressions that are coming from beyond the veil.

\* \* \* \*

We observe that the committee appointed under the chairmanship of Lord Bledisloe by the Archbishop of Canterbury, to consider the relations of the Church to rural life condemns the outlook and attitude of many country parsons. "The Church has, speaking generally, failed owing to lack of vision, timidity, love of compromise and class selfishness, to champion the weak against the strong, as was the wont of the Church in days long gone by." So runs the report, which speaks also of "inability to break away from traditional methods." Those defects unfortunately are not confined to the Church, which in these respects reflects social conditions generally. But it is clear that the nation looks to the Church for leadership in solving its moral problems, and as in other matters lessons have to be gathered from the past. Certain pristine qualities have to be regained. It is true enough, for instance, that in olden days, the Church, with all its defects, the outcome of its period, did stand as the champion and friend of the poor and the weak against civil tyranny and oppression. It had no fear in those days of kings and princes and the temporal powers, but made them tremble before its decrees. That day, we think, may come again, in a newer way, when the Church is once more charged with the spiritual power that should be its especial possession—the power that does not rely on any arm of flesh but stands independent of all mundane weapons, wielding only the Sword of the Spirit.

## INDULGENCES.

Miss I. S. Hyde writes:—

"*Appropos* of the sermon of the Rev. F. Fielding-Ould, (p. 235), may I say that he altogether misunderstands the doctrine of Indulgences. Indulgences have nothing whatever to do with the forgiveness of sin, nor are they a licence to commit sin. They merely affect the temporal punishment due to sin; its temporal consequences here or hereafter. For instance, in the Old Testament, we read that David had committed a great sin; as he was truly penitent, the Prophet Nathan was sent to him with the promise of absolution, 'The Lord hath put away thy sin.' This was as far as the Church of Israel could go. The King was forgiven by God on his repentance, and, had he been a Catholic Christian, he would then have been ready to claim an Indulgence, but not before. As it was, there was no help for him, he must suffer the temporal result and punishment of his sin in the death of his child.

"No Catholic may apply for an Indulgence unless he has first received the Divine Absolution through the sacrament of penance, and also received Holy Communion. This is to ensure, as far as may be, that he is in a state of grace. Also, no one can be sure he has received the Indulgence; he can only hope for the best, through the mercy of God. Every Catholic knows that unless he is truly repentant things must remain as they are."

FROM some far sun,  
Serenest than our serpent-coiled orb,  
Whose guilty heart ghost-haunted leaps with fear  
At all faith's innocent spectres as they pass;  
The universal heaven itself shall shew  
Rejoicing in perfection infinite.

—BAILEY'S "Festus,"



## EUROPE AND ASIA: A DIALOGUE.

BY S. DE BRATH.

Scene: An Englishman's study.

Once upon a day an Englishman and a Brahman were friends. The one was a student of Oriental religions, the other was one to whom all nationalities and their modes of thought are but conventions clothing similar immortal spirits. The Brahman began:

What do you think of this "Formidable Sect" which is supposed to be at the root of the unrest of the world?

E.: I scarcely know. I read the "protocols" and they seemed to me to be an ingenious concoction by some anti-Semite who has combined the facts that Jews are supreme in the financial world, that the leading figures in the unrest of the world are Jews, and that high prices and discontent always go together, with certain historical facts.

B.: Are you not a student of spiritual things?

E.: Certainly; but why ask that?

B.: Do you not think that all these things are the fruits of one illusion? Maya takes many forms in the minds of mankind.

E.: Yes; that is just what I do mean. The illusion of wealth, of luxury, and of domination all combine to work mischief and suffering in the world; it seems to me unnecessary to imagine a secret brotherhood with an age-long purpose.

B.: Do you not see a consistency in the development of the last two centuries? In Asia, you British have displaced us Brahmins from our position as directors of 300 millions of people, a place which we had retained for three thousand years; for the Moslem conquerors of India, when the first fanaticism of conquest was past, employed us as their agents of government. Akbar was no fanatic, he ruled through us, and though he introduced many reforms, India was more contented than it is now. Displaced from power some of us have turned to intrigue; wrongly, I admit, for a true Brahman should have nought to do with worldly politics except to administer wisely—our right field of action is spiritual truth: still, the fact is so; we use the methods of Bolshevism because we can by our caste power lay that spectre when we will in India, and we are the only people that can do so.

In Europe, Voltaire, Rousseau, and Paine, and those who followed them in undermining the forms of religion, destroyed its substance in the minds of men, for they had no intuition of the verities behind the obsolete forms. Then, when the principle had disappeared, came the revolt against all order; this was followed by the "science" which assumed that all evolution in the physical world comes from physical forces alone, instead of seeing all its forms as the representations of a spiritual power. The natural inference was that soul is a name and spirit a fiction, and now you have the enmity of nation against nation, and class against class. Are not these things consistent stages towards a cataclysm which your own sacred books have foretold? Does not this consistency imply a directing Mind?

E.: The "Mystery of Iniquity"? But this is to restore the Devil!

B.: Well, why not? The Devas are not passionless. The Persian Ahriman is their descendant. You made Ahriman ridiculous with horns and hoofs, as the first stage in disbelief in an evil mind; shutting your eyes to the fact that there are evil minds who take pleasure in iniquity, like your Shakespeare's Iago. Why not incarnate as well as incarnate Evil?

E.: But this is Dualism—two eternal principles in the Universe. Surely, you do not resurrect that ancient error, which was itself a perversion of Brahmanism?

B.: We do not, as you very well know. Ages before your scientists, we stated that Akasha, the ether, is the link between Spirit and Matter. *Sat*, the True, is self-existent Brahma—Absolute Being; and "Mind," as you know it, is an "accident," or manifestation of that which, unique, equable, and eternal, underlies all phenomena. Intelligence is manifest in Nature and Man as Knowledge (*Chit*), and through these comes real and abiding Joy (*Anand*), so that pure intelligence is also Joy. The universe is then *Sat*, noumenal Being; *Chit*, hidden Intelligence; and *Anand*, joy of life—the vital surge, or *elan vital*, as one of your metaphysicians has called it. These work down in the material world to Matter, which has name (*Nama*), and *Rupa* (form). An intelligence "falls" by regarding these latter as ultimate realities instead of manifestations; and the collective mind which takes this as its principle is the "fallen spirit."

E.: But you do not mean that some one Intelligence directs all the evil in the world?

B.: My dear friend, does not that question proceed from your British idea of personality? Your European science is so concrete that you seem unable to conceive of Intelligence apart from form or individuality. You see men actuated by a consistent disposition to personal luxury, striving for personal wealth and personal dominion in all ranks of life; and you have accepted the evidence that the death of the body is but an episode in the life of the soul which passes on; why cannot you perceive the possibility of a group-soul, or many group-souls, in the universe, evil as well as good? Personify that if you like, and call it Satan if you will, as men used to do, but do not shut your eyes to the mental unity behind the physical manifestation.

E.: Do you mean that such a group-soul has directed, and is directing the forces of disorder?

B.: Put it that way if you like—as a representation it will suffice; it may make a revolutionary sect, or it may not; the effect will be the same. Like will gravitate to like in any case; but whether the money nexus be there or not, I mean that all consistent action which works to one end, whether consciously or unconsciously, must have mental direction behind it. What you call it matters but little—names will, in any case, be inaccurate. There is community between all who deny the Spirit of Being, of Truth, and of Joy, as between all who acknowledge that Essential Power. Both act as groups in the world, and each is impelled to endeavour to realise its idea in act. The one fastens on the personal and seeks personal dominion in selfishness; the other seeks the reign of selfless Truth, Beauty, and Goodness.

E.: But that is the Christian ideal.

B.: Perhaps, but it is not modern Christianity.

E.: Nor modern Brahmanism.

B.: Agreed. In all nations Illusion has well-nigh swamped the True. But the True is living, and active, and must prevail.

E.: Then why not wait for fulfilments we cannot alter?

B.: Let your Shakespeare answer: Macbeth says, "If chance will have me king, then Chance may crown me, without my stir." Was he, therefore, passive? True faith is ever a motive to action. When the question was put to Joan of Arc, she replied, "France will give the soldiers, God will give the victory." No man who is fully alive can be passive; Spirit and Manifestation, which we call Purush and Prakriti, are inseparable in the visible world.

E.: What, then, is the remedy?

B.: There speaks the practical Englishman, and a moment ago you thought of awaiting the event! That practicality is your glory. We meditate without acting; you act without meditating. Together, Europe and Asia, we might turn the tide, while America stands aloof.

E.: You have not answered my question.

B.: That is for our next meeting; it grows late.

## SPIRITUALISM: A VOLUME OF VIEWS.

"Spiritualism: Its Present Day Meaning" is a sufficiently imposing volume. It is in the nature of a symposium, in which answers are given to the following questions:

1. What, in your opinion, is the situation as regards the renewed interest in psychic phenomena?

2. In your view, does this psychic renewal denote: (a) A passing from a logical and scientific (deductive) to a spiritual and mystic (inductive) conception of life? or (b) a reconciliation between the two, that is, between science and faith?

3. What, in your opinion, is the most powerful argument (a) For, or (b) against human survival?

4. What, in your opinion, is the best means of organising this movement in the highest interest, philosophical, religious and scientific, of the nation, especially as a factor of durable peace?

The opinions given are naturally various and divergent, as will be seen by the following list of contributors:—Hon. and Rev. James Adderley, M.A.; the Bishop of Birmingham (the Right Rev. Dr. Russell Wakefield); Professor Henri Bergson; Sir William Barrett; F. Bligh Bond; General Booth; J. D. Beresford; Dr. Bernard Bosanquet, M.A.; Cloudesley Brereton, M.A.; Dr. Harry Campbell; Sir Arthur Conan Doyle; Dr. Percy Dearmer; Sir Bryan Donkin; Harry Campbell; St. George Lane Fox Pitt; Rt. Hon. Viscount Gladstone; Dr. Wilfrid T. Grenfell; Dr. Gustave Geley; David Gow; Dr. R. J. Horton; Fergus Hume; the Bishop of Lincoln (the Rt. Rev. W. S. Swayne); Dr. Bernard Hollander; Viscount Molesworth; G. R. S. Mead; Canon Edmund McClure, M.A.; Rev. J. A. V. Magee; Professor J. S. MacKenzie; Dr. F. B. Meyer; Joseph McCabe; Sir John D. McClure; Dr. Ellis T. Powell, LL.B.; Dr. Kenneth Richmond; George Russell (Æ); Captain Arthur Roberts; Captain E. R. Serravallo Skeels; Dr. W. H. Stoddart; Dr. T. Clave Shaw; Mr. Sinclair; A. P. Sinnett; Miss F. R. Scatterd; Rev. F. C. Spurr; Mrs. Henry Sidgwick; Sir Michael Sadler; Dr. A. T. Schofield; Mrs. Hester Travers Smith; K. J. Tarachand; Professor E. J. Urwick; Evelyn Underhill; Allen Upward; Father Bernard Vaughan; Rev. Walter Wynn; Sir Francis Younghusband, K.C.I.E.; Sir Arthur Yapp; John Zora.

We have given a very full list of the contributors, by way of indicating the scope of the book, for many of the persons named and their several attitudes towards Spiritualism are well known. We can only say for the present that the book is one which, although it may afford profitable study for the serious inquirer with time to take in and digest the many views expressed, will leave the subject for many others just where it was at first. To us, the subject reduces itself to a question of fact, and the deductions to be drawn from that fact—we mean, the fact of human survival. That is the crux of the whole matter—the question to be settled one way or the other before any of the other points arise. That to us, is the essence of the inquiry, and to that question every logical mind must first address itself.

\* Fisher Unwin, 18/- net.



## THE COMPLEXITIES OF MEDIUMISTIC MESSAGES.

By H. A. DALLAS.

The June issue of the Journal of the American Psychical Research Society contains a valuable letter by a Mr. T. E. Fillmore, who served as "interpreter" with the American army in France. The heading of this letter shows its aim: "Analogies between Mediumship and Interpreting."

He says at the outset that these two experiences "appear to have an unlimited number of points of resemblance."

One of the preliminary difficulties which inquirers stumble over is the evident dilution which occurs in messages transmitted through mediums. They are at a loss to understand the cause both for this and for the variation which makes the messages, as received, differ in phraseology and in quality from that which might have been expected from the alleged communicator. If the message is not accompanied by any evidence of identity the recipient feels justified in discarding it, or, at least, in suspending his judgment as to its origin; but if the evidence for the source of the message is strong, he finds himself greatly perplexed to account for these variations which often (by no means always) are entangled with the message.

It is in cases of this sort that the suggestions of Mr. Fillmore will prove valuable.

He points out that:—

1. The sender, whether "living" or "dead," may not always give "a definite easily transmissible message. It is difficult to interpret a man who has hazy ideas; it must be almost impossible to convey an idea for a possible spirit communicator, who, instead of concentrating his mental powers upon some one thing, has a vague longing to get in touch with, and to be recognised by, former associates."
2. The sender may by lack of sympathy get out of touch with the interpreter or medium.
3. The latter may either purposely or unintentionally modify the message sent, or the message may be enlarged upon until the main idea is obscured.
4. "The agent may not know when his message has been delivered."
5. "The medium or interpreter may not be perfectly developed," with the result that he may not quite grasp the import of the message, or may only be able to transmit fragments of it. In this way the meaning may be "twisted or entirely lost."

In these circumstances it is easy to see why definite short statements are likely to be transmitted more correctly than more elaborate details; and, therefore, why teachings or descriptions of conditions are liable to be more unreliable and more confused with the preconceptions of the transmitter, who will often interpret the ideas received in accordance with these pre-conceptions.

6. Mr. Fillmore points out that in trying to make clear the message received the interpreter may readily drift into elaboration and find that he is "answering questions himself instead of keeping in close touch with the agent." This may eventuate in the agent dropping out altogether.

7. Or the receiver of the message may confuse the supplementary remarks of the interpreter, or the medium, with the original message, and may not know how to differentiate between them.

These are the main points brought out by Mr. Fillmore as the result of his own experience, and they certainly elucidate the difficulties in mediumistic messages. There is yet one other possible cause of confusion which has been suggested to me by studying the script of a friend.

It seems to be intimated in that script that the thought transference in these experiences is liable to be reciprocal; that is to say, that when A (the agent) is transmitting to B (the receiver) direct, the ideas in B's mind are transmitted to A at the same time that A is transmitting to B; and if A is transmitting to B through a medium C, A may receive ideas from both B and C, with the result that B or C may get his own thought back again from A. B may think that a certain idea cannot have come from A because it was already in his mind before C transmitted it; this is a *non sequitur*, for the response may truly have been sent by A, and yet it may only be the echo of the thought in the mind of B.

Of course, experiences of this sort cannot be treated as in any sense evidential spirit messages; they may be due to thought transference between the medium and the sitter only, but it is important to remember that the mere fact that a message echoes the thought in the mind of the sitter does not prove that the telepathic action is only between the sitter and the medium.

One of the scripts of my friend conveyed the impression that the agent was surprised to find the receiver expressing just the thought which he, the agent, had intended to express. In that case where did the idea originate—in the mind of the spirit communicator, or in that of the incarnate receiver?

We cannot say. When contact is made telepathy may be expected to be reciprocal. This may add a regrettable complication, but it is a bi-product of community of thought, and it has its own advantages, no doubt, by facilitating that mutual understanding and rapport which are a necessary element in communion, as well as in communication.

## THE LATE DR. CRAWFORD.

SOME TRIBUTES AND A SUGGESTION.

Sir Arthur Conan Doyle writes:—

Dr. Crawford did splendid work for truth—work which will be recognised in time as being as vital as anything which Irish science has produced. Like all great pioneers he has suffered. The best memorial is help for his family, and I understand that Mr. Julius F. Gems, of 4, Lower Seymour-street, Portman Square, W., has headed a list with a very handsome donation. He would, no doubt, be ready to receive any further help—and it is up to our wealthier brethren to see that he gets it.

Mrs. Barbara McKenzie contributes the following appreciation:—

Only those who have the scientific aspect of Spiritualism at heart can realise the heaviness of the blow which has befallen the movement through the death of Dr. W. J. Crawford. To him and his researches we looked to bridge that ancient and deep gulf which has lain between our subject and orthodox science. Dr. Schrenck-Notzing, the German scientist, spoke of Dr. Crawford recently to an English visitor as the one man whom he was most anxious to meet. But his work will go "marthing on," and we can be thankful for what has already been published and is about to be.

Not three months ago he sat with me for some hours discussing his work and the future. His desire was to see his path clear to give himself entirely to psychical investigation, although scarcely seeing the way to do this for economic reasons. It seems a strange irony to know that a letter was on its way to him which would have made this abundantly possible. As late as July 16th I had a letter from him, written most cheerfully and with details of his first public lecture, which was to have been delivered at the British College on October 6th on "Recent Experiments on the Physical Phenomena of Spiritualism—Psychic Structures." At the moment I have requests from various well-known scientific men, at present on holiday, asking me to reserve seats for them, so anxious were they not to lose the opportunity of coming personally in touch with Dr. Crawford.

He was a man of strong personality, a "slogger" at work, one could imagine and as his big output showed; the driving power was probably too great for the engine, for he had to carry his burden largely alone, and nature called a halt, to the great loss of his wife and family, deprived of their father and breadwinner in the prime of life, and to our great loss who looked upon him as a strong brother and teacher.

But for us, happily, who believe that man is more than the body and brain which he uses, light shines even through this darkness and elsewhere his activities go on, assisting us every step of the way, we may rest assured. "We take up the task eternal, and the burden and the lesson," and become pioneers even as he was.

Mr. C. C. Pounder, 44, Duncairn Gardens, Antrim-road, Belfast, writes:—

With reference to the death of Dr. W. J. Crawford, I am anxious that the value of his work and the actual cause of his death should not be misunderstood. It is commonly said here that "spookery" drove him off his balance, and no doubt similar things will be affirmed by influential enemies of Spiritualism, things which are quite untrue.

For some years I had had the extreme pleasure of being a colleague of Crawford's in his professional work as an engineering lecturer, in his researches as an engineer, and also in his investigations into psychic affairs—e.g., if you care to refer to the preface of his second book you will note that I checked the matter for him, among other things—in fact nobody was more closely in touch with him in his various spheres than I, and while I did not see eye to eye with him in his conclusions that spirits were at the back of the phenomena we dealt with, I can vouch for the accuracy of his experimental work. Hence I do not want his memory to suffer. As a lover of truth and progress I deeply deplore his death.

### "LIGHT" SUSTENTATION FUND, 1920.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following:—

	£	s.	d.
Mrs. Hugh Fitton	...	...	...
Lieutenant-Colonel	...	...	...
	1	10	0
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Few of us were taught that the soul is a replica of the body and has eyes and ears as does the physical... the result has been that while we have taken great pains to develop the eyes and ears of the physical body so that the body may become fully alive, we have taken little interest in the development of similar parts of the soul-body.—"Angels Seen To-day," by G. MAURICE ELLIOTT and IRENE HALLAM ELLIOTT.



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### THE LATE DR. W. J. CRAWFORD AND HIS WORK.

It was in the spring of 1915 that the late Dr. W. J. Crawford wrote to us of the investigations into the physical phenomena of Spiritualism, which he was carrying on in the Goligher circle, offering to supply us with a series of papers describing his experiments and the results. His aim was to confirm and extend the researches of Sir William Crookes in the 'seventies of the last century. Convinced of the genuineness of the phenomena—a conviction which was amply confirmed later by the testimony of many reputable witnesses—we gladly accepted his offer, and the series started in *LIGHT* of June 12th, 1915. We mentioned the matter to Sir William Barrett and to other able psychic investigators, and by the courtesy of Dr. Crawford and the Goligher family they were permitted to attend the séances and test the matter for themselves. The results are too well known to need any repetition of the facts here. When, at the end of the series, the articles were put into book form they received wide attention in psychical and scientific circles, the only adverse criticism coming from those who were unfamiliar with the facts at first-hand.

During the intervening years we carried on a correspondence with Dr. Crawford, but did not meet him personally until May of the present year, and thereafter saw him several times during his brief stay in London, which was occupied in making arrangements with regard to his books, projecting a lecturing tour, and dealing with the question of writing for various magazines articles on his researches. He then met, amongst others, Mr. H. W. Engholm, who arranged lectures for the coming autumn in London and was carrying on negotiations with a leading magazine for an article on the Doctor's discoveries at the time when the distressing news of his decease was received.

At present we can say very little on the matter. Dr. Crawford impressed us as a man of clear mind and distinct ability in his own line. The lecturing and literary side of his work were a little outside of his main abilities. He was of the practical rather than the oratorical or literary type of mind, and we could easily understand that these departments imposed a strain upon him which would be felt in a far less degree by those especially trained in these directions. Nevertheless he seemed a healthy, vigorous and level-headed kind of man—rather a typical Scottish or Scoto-Irish University graduate. When we heard of his death, and its circumstances, we could imaginatively enter into the kind of stress which resulted at last in insomnia and acute depression. Like several of the rest of us he was over-worked, and that in a time when people at large are suffering grievously from the troubles of the period.

We can for the present only express our deep regret at his untimely decease, our warm sympathy with his bereaved family and friends, and our admiration for the legacy of important work which he has left us. He made several discoveries which throw new light on psychical problems. That his work will be taken up by others and carried to successful ends we are assured. In the meanwhile we feel convinced that friends will be raised up for the widow and family. The tragedy following so much valuable scientific work will have an eloquence of its own needing little emphasis here.

All that God works is effortless and calm,  
Seated on loftiest throne,  
Thence, though we know not how,  
He works His perfect will.

—FROM THE GREEK

### THE BORDER LINE.

THE KNOWN EXPANDS—THE UNKNOWN DIMINISHES.

By "LIEUTENANT COLONEL"

In nearly all discussions on psychical matters the argument gathers round a presumed boundary or arbitrary line of division between this life and whatever form of existence there may be in the future.

There is a curious tendency to accept this definite barrier as an indisputable fact, as exemplified on the part of the Spiritualist by the term "crossing over," the Church by "resurrection," and the materialist by the limit of "physical possibility."

But by whom, or in what manner, has this limit or barrier ever been fixed? Who can, on mature consideration, define it even to their own satisfaction, let alone beyond dispute?

It is not justifiable, as will be seen presently, to claim any such arbitrary division of existence from our present experiences, while the laws of continuance and evolution give it the lie direct, unless we are to assume a hiatus in their operation on this occasion only, in which case they cease to be laws and become only probabilities.

This boundary is purely an arbitrary one, formed and limited by the present physical and mental capabilities of the subject, and its dimensions broaden as these powers increase.

There is nothing to be gained by studying this question from the materialist's standpoint, for, with the revelations of science, his position shifts from year to year, and, like a child, his "can" and "can't" are unstable and silly.

But admitting that there is a "beyond," it can be seen by a study of nature how this boundary continually shifts its position.

With the vegetable, the boundary is confined to its outer surface or skin; the sun, earth, and air are without that boundary, and only their effect, to which the plant responds, constitute its entire world.

In the case of the animal, movement and the use of the senses have broadened the outlook, but it has decided limits, the new is always suspect, a visitor from the unknown.

Primitive man was in little better condition than the animal, but the eternal "why" was even then working in his mind; he was not satisfied to know that the sun was warm, he wanted to know what it was, and why it was warm, and by this spirit of enquiry he has continually broadened the enveloping limit of his existence.

The same condition may be seen in the life of a child, where the unknown is something from beyond the pale, something dangerous, and to be approached with caution till familiarity has bred contempt.

These all have their boundaries, which may be extended by evolution, but man alone possesses another power, an appreciation of the abstract, the non-physical, which enables him to overstep the limits of his present boundary, and to a degree, study the possibilities beyond.

But some will say that though all this is true, the death of the physical body still constitutes a definite barrier, which either terminates our existence, or separates it from another existence lived under entirely different conditions.

That is not so. A barrier which can be overstepped, even mentally, ceases to be a definite limit, and becomes but an obstacle to be surmounted.

The change called death is but the discarding by the spirit of the physical envelope, or clothing, which, like its prototype, must be continually renewed or repaired if it is to continue efficient, and a time arrives when there is no longer power to use fresh material in repair, or the clothing is rent away by violence.

This is no arbitrary barrier, for to continue the metaphor, the body is unchanged in spite of the loss of its clothing, similarly the spirit endures at most but a temporary feeling of loss, the detriment being to the clothing.

So viewed, the long-feared King of Terrors shrinks to but an episode in our existence, communication with the beyond may still be difficult, but who can doubt that in time the barrier will become but an open gateway? For, given the necessary knowledge and skill, the clothing might be repaired indefinitely, and there appears to be no valid reason why man should not be able, in due time, to retain his earthly body, in the full prime of manhood, until he discards it voluntarily as an outgrown garment, of no further use, but only hampering his further progress. No pain or shock, but merely stepping out of his garment by an effort of will into a climate where it is no longer required.

We are but little children, shrinking back from a shallow stream which we can cross without danger, and only at the cost of a wetting, but which manhood will take in his stride at his own will, when the dangerous torrent has shrunk to its true dimensions.

Voices are calling from the other side assuring us of safety and a firm ground on the hither bank, but we tremble and mistrust, and great will be the surprise when, the passage safely made, we look back and wonder at the fear we have shown over so simple an obstacle.



## FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle lectured at Exeter on August 4th to a large audience on "Death and the Hereafter," Mr. F. T. Blake, of Bournemouth, President of the Southern Counties Union of Spiritualists, presiding.

Sir Arthur called attention to the remarkable demonstration in London, when 200 persons stood up as a declaration that, like himself, they had spoken face to face with the dead. Could it be imagined, he said, that 200 persons, embracing all classes, could testify to a delusion? He did not think they could have more conclusive material evidence.

There were two lines of opposition (continued Sir Arthur) that they had to meet. There were the materialists, who said it was all a delusion. The other objection was raised by certain religious minds, who said that too much happened that ought not to happen. The evidence of life beyond was very complete. "After reading as much as any man has ever read on this subject in print and in manuscript," declared the lecturer with conviction, "I have not the faintest doubt of the next world. I know exactly what is going to happen to me when I die. I know what I shall find. I know the details. Yet, if you will believe me, I have not got a credulous mind. On the contrary, those who know me best are aware that I have a critical mind, and that it takes a great deal of time to convince me."

Discussing the case of Tameo Kajiyama, the Japanese master of mental concentration, who has been interesting London audiences at the Coliseum, "Traveller" writes in the "Daily Mail" that he knows of two parallel examples. "One was a Babu stationmaster in India, who would send off telegraph messages with his foot while he was taking down another message with his typewriter, and at the same time talking about other matters. The other case was that of the late Rev. Stainton Moses, founder and first president of the London Spiritualist Alliance. I have seen him writing different messages with both hands while he was talking to me. In his case he ascribed the faculty to supernatural agency, and believed his hands to be controlled by spirits."

The following appears in the "Star Man's Diary": "Mr. David Gow, the editor of LIGHT, well known as one of the most convinced believers in Spiritualism, writes me a line of comment with regard to the late Dr. W. J. Crawford. It was said that his revelations have 'satisfied Spiritualists.' Mr. Gow wants me to make it clear that they satisfied many people who were not Spiritualists. There is no doubt that the article implied that Dr. Crawford's statements were responsible for many converts to the Spiritualist ranks, but I am delighted to make that clearer now."

An article on "The Sideric Pendulum" in the August "Strand Magazine" furnishes matter for investigation and speculation. By means of the movement of a ring suspended on a thread over the object, it is claimed that anyone can "determine at once without any difficulty the sex of a kitten or newly-hatched chicken, or whether a steed shown in a photograph is a horse or a mare, and a bird in a tree male or female."

Continuing, the writer says, "But significant as that may seem and undoubtedly is, it takes second place in importance to the fact that a few lines or even a single word written a hundred or some hundred years ago will reveal to the experimenter through the pendulum—just as the photograph does—the sex, health or ill-health, morality, temper, and sentiments of the writer. And drawings and paintings are quite as loose-tongued. For when they were produced the 'I' of the originator, as it then lived and thought and felt, entered the canvas or parchment or paper to stay there for ever; to move this modern divining-rod of an epigonic explorer of the unknown hundreds of years thereafter, and to show to the sceptic, unbelieving world that life is not a thing to vanish at the moment of death."

Sir A. Conan Doyle in a prefatory note to the article, speaking of the experiment, says, "I tried it fourteen times, without a failure, upon photographs, in several cases concealing the photograph so that I did not myself know, until the ring had given the circle or the ellipse, what the sex was. It never failed."

Mr. Edward Clodd, in the last issue of LIGHT, complains of getting no forrarder in his correspondence with his critics. Naturally, when he blindly or wilfully closes his eyes to facts.

Mr. Clodd says that the "considered verdict" of the two scientists mentioned came from observers whose bias was in favour of supernatural explanations. He should know that Crookes, Wallace, Barrett and every other scientist

who has approached the investigation has done so in a highly critical and doubting spirit. Only after long and patient research has any one of them ventured to affirm belief. Therefore the statement referred to above is idle and meaningless.

Dr. W. J. Kilner, author of "The Human Atmosphere, or the Aura Made Visible by the Aid of Chemical Screens," passed away on June 23rd, at Bury St. Edmunds, at the age of seventy-three.

Dr. Kilner's apparatus consisted of a number of "spectauranine" glass screens, made of two plates of thin glass, and between them, hermetically sealed, was a fluid discovered by him.

Mr. T. P. O'Connor, M.P., in the "Sunday Times," in an interesting contribution entitled, "Men, Women and Memories," gives the following sketch of Annie Besant as he knew her years ago.

He says: "I came unexpectedly on the name of Mrs. Annie Besant the other day in some interesting articles on Theosophy and the part it is playing underneath the surface in several international movements; and this mention of her brought back a crowd of memories with regard to one of the most powerful and picturesque personalities of our times. When I first saw her she was a dainty, slight, very pretty young woman, with eyes of intense vivacity, a rosebud mouth and a figure girlish and symmetrical; her voice was low and her manner shy and modest. It was in the Hall of Science—Charles Bradlaugh's cathedral of Free Thought—in the 'seventies and the 'eighties; and she was in entire sympathy with him in his theories of Atheism, Malthusianism and Radicalism. She evidently looked up to that strong, heavy-jawed, fierce eyed, dominating man—a little like Danton in both his ugliness and his power—as to her leader and master. Yet I wondered sometimes afterwards whether he ought not to be looking up to her instead of she to him."

He continues, "I heard her speak; and, of course, I heard Charles Bradlaugh speak hundreds of times both on the platform and in the House of Commons. I have no hesitation in saying that as an orator Bradlaugh was miles behind Mrs. Besant. The clear, apparently cold and slow utterance; the perfectly beautiful voice; the splendid management of her material; her persuasiveness amid her occasional outbursts of volcanic eloquence—all made her, I thought, one of the most formidable debaters of her time."

Mr. O'Connor adds, "The next time I spoke to her was when she was an inmate in St. John's Wood of what looked like a convent to me. It was hidden, silent, mysterious. I believe it was the headquarters of the Theosophists and of Madame Blavatsky, the high priestess of that new cult. Mrs. Besant was still slight, but she had aged. She had terrible trials in her life. Her hair was tinged with grey, and her manner was subdued. I asked her to write her autobiography for a journal which I then edited. She paused, said 'Yes,' with decision, and produced the autobiography regularly week after week. It is now in book form, was reviewed by Gladstone, and is, I think, one of the most interesting human documents ever written."

A correspondent writes: "Perhaps it is worth pointing out that a vivid portrayal of the idea that death is the passing behind the veil that obscures life is given (in different settings) in two of Schubert's songs, viz., 'The Dwarf' and 'Ideal Hope' (Vol. 2, Augener Edition). These songs are, strangely, little known."

Mr. Howard Mundy, from Bournemouth, the new Secretary of the London Spiritualist Alliance, entered on his duties on Monday last.

A number of letters have appeared in "The Life of Faith" on the question, "Where are the Dead?" One correspondent writes, "It does not seem in accordance with God Almighty's revelation of His ways to leave myriads of souls in absolute unconsciousness and uselessness for centuries. This was brought strongly to my mind when two young relatives died, one early in his university life, the other at its close. Both were deeply spiritual, endowed with great mental powers and great influence, and yet were removed before any life work here had begun. Were they really taken away unused here to sleep for years, perhaps centuries, of useless existence?" The writer goes on to refer to the great longing in the present age "to penetrate into the unrevealed," and considers that this is not without its dangers, because "it leads the imaginative to imagine details, and others to that most dangerous of 'isms,' Spiritism." How, or why, is not stated.



## THE FAREWELL LUNCHEON TO SIR ARTHUR CONAN DOYLE.

THE PRESENTATION OF THE ILLUMINATED ADDRESS AND  
SUBSEQUENT SPEECHES.

(Continued from page 251.)

Mr. H. W. ENGHOLM, in presenting the illuminated address, said that this part of the function which he had to carry out as ambassador of the Luncheon Committee, was to him the most delightful thing he had ever done in connection with the Spiritualist movement. He had had a great deal to do with Sir Arthur in his work, having been at many of the meetings he had addressed, and he was struck by the fact that Sir Arthur retained his old keen, critical faculty. He said that for the reason that on one or two occasions men well known in Fleet-street had remarked to him, "Since Sir Arthur Conan Doyle took up Spiritualism he seems to have gone off at the deep end!" (Laughter.) They meant by that to imply that anyone who went in for a study of this great subject must lose his critical faculties and become involved in fantasies. "Only the other day," Mr. Engholm proceeded, "I was talking to Sir Arthur on a question dealing with a spirit photograph, and I was rather inclined to believe it was the real thing. To hear Sir Arthur take up one point after another in the picture and examining it critically, give his verdict upon it, showed me that Sherlock Holmes is still with us. (Hear, hear.) But we have in him a spiritualised Sherlock Holmes—that is the difference." (Cheers.) The address he was presenting represented a token of esteem, not only from all present, but from the Spiritualists of the whole country, for the signatures might have been multiplied in thousands. Judging by the applications received to attend the luncheon, he felt that in other circumstances they might have taken the Albert Hall and filled it. He hoped, nay, he felt almost sure he was safe in prophesying that when their good friends Sir Arthur and Lady Doyle returned, they would have the Albert Hall in which to welcome them. He hoped then he might propose himself as organiser. (Laughter and cheers.)

The illuminated address was then handed by Mr. Engholm to Sir Arthur.

The Rev. WALTER WYNN proposed the toast of "The Spiritualist Societies Here and Overseas." He said he would have liked to see every Christian Church represented there that day. It seemed to him that the fundamental mission of Sir Arthur Conan Doyle was essentially Apostolic and Christ-like. He believed that not only in Great Britain, but throughout the world, there was a consciousness that Sir Arthur represented a rising current of thought in the human race. Because he believed that Sir Arthur Conan Doyle was carrying an essentially Christian doctrine to the ends of the earth he felt honoured to be present that day to wish him and Lady Doyle God-speed. (Cheers.)

Mr. ERNEST W. OATEN (Vice-President of the Spiritualists' National Union) said he did not know which half of him they wanted to see—the bull-dog or the apostle—(laughter)—but, at any rate, it was an honour to be asked to represent the Spiritualist Societies of Great Britain and Overseas. Theirs had been an onerous task. They had been carrying a burden when persecution was heavy and obloquy was undeserved. They had everywhere proclaimed the truth when the whole movement was in the wilderness. For fifty years they had carried it upon their backs, and he rejoiced to-day that the pioneers had done their work so faithfully that the movement was now ringing throughout the length and breadth of the world. (Cheers.) He rejoiced in being there that day because Sir Arthur Conan Doyle had been a unifying force in their movement. He had brought together all branches and all phases in a spirit of fraternity which would, he trusted, be perpetuated in the future. When Sir Arthur decided that he ought to give his message to the world, he (the speaker) was lucky enough to drop across him. Sir Arthur was looking for work, and he (the speaker) found him some. (Laughter.) He was sometimes asked what the Spiritualist Societies were doing. He replied, "The same thing they have been doing for fifty years—developing mediums, without whom there would have been no Spiritualism." Let them realise that fact. In a thousand places they had been faithfully developing circles, year in and year out, in order that the psychical faculties which men possessed should be unfolded for the benefit of the world. During all that time they had had much to endure. A good deal of persecution came to them from the theologian who, in his zeal for the truth he loved, was jealous lest its value should be underrated. Perhaps he was justified in his doubts. At any rate, the theologian was beginning to learn at last that Spiritualism was not, and never had been, the foe to religion. It was the firmest rock upon which religion could be built, and it would stand when all other speculative matters had dropped into the limbo of the forgotten past. On the other hand, science had treated them with cold frigidity, and that despite the few brilliant names of those who had stood on their side. But, at least, they had been enabled to put science in this position, that whether she wished it or not, she had had to extend the boundaries of her investigations. (Cheers.) They had opened up new fields to be explored, had brought

new worlds into the compass of man's intellectual concept. They were, he claimed, the friends of both science and religion, which would subsequently become one. The Spiritualist movement formed the strongest ground upon which they could meet and join hands. He believed that presently this nucleus of Spiritualism would form the solid basis of a world religion. Let them pool their resources, and out of that which was obtained, they should at least have enough truth to guide the world with greater certitude and greater facility than it had been guided in the past.

They were continually being asked how Spiritualism concerned past teaching, how it squared with history a long way back. Might he say that although that was important, it was not the most important matter. The point which mattered was what was going to be the relation of Spiritualism to the future. The past could not be altered, but the future could be made. They were out for a greater religion, a greater future, and they believed they could build it best by close association with those benign and living ones who had been their source of strength in the past, the source of their inspiration in the present, and would be their hope in the future.

Their attitude towards the whole world was, "We do not mind what you believe, believe what you like. Our business is, what do you know?" Let them bring it in and pool it into a common fund for humanity's benefit. It was in that spirit that the Spiritualist Societies to-day were facing their tasks of great magnitude, with a consciousness of angel guidance and spiritual inspiration. They knew they would win.

He had pleasure in responding for some three hundred Spiritualist Societies in the United Kingdom, and in giving Sir Arthur and Lady Doyle their kindest greetings and heartiest send-off. Might they do as much work across the seas as they had done in England, and might they return rejuvenated and even strengthened for further work. (Cheers.)

The Chairman read the following telegrams:—

Mr. William Jeffrey (Glasgow): "Sorry unable to be with you to-day. May your voyage to Australia be a pleasant one, and may your message comfort the weary and the sad."

Mr. John Duncan: "Edinburgh Spiritualists send you best wishes, and pray success in your noble missionary enterprise. May guardian angels be with you."

The Chairman then called for cheers for Sir Arthur and Lady Doyle, and the company responded with enthusiasm.

### GUESTS AT THE LUNCHEON.

The following is a list, so far as we can gather, of the names of those present at the Luncheon:—

Mrs. Alexander, Mrs. J. H. H. Almond.  
Miss Naomi Bacon, Mrs. W. E. Ball, Baroness Barnekow, Mr. Fred Barlow, Mrs. Barnes, Mr. J. Barstead, Mrs. F. Baynes, Mrs. S. B. Bentall, Mr. W. E. Bentley, Mr. G. T. Berry, Mr. Frank Blake, Mrs. Bloodworth, Mr. Thomas Blyton, Mr. R. Boddington, Mr. H. Boddington, Mrs. H. Boddington, Mrs. H. Bolton, Mr. Boothroyd, Mrs. Leila Boustead, Mr. Brittain, Mrs. Annie Brittain, The Hon. Mrs. Broughton Adderley, Mrs. L. Bruce, Mr. W. H. Brown, Mrs. Brown, Mrs. A. Bryson, Mr. R. A. Bush, Captain Jarrel Bush, Mr. R. Buttermer, Mrs. R. Buttermer, Mrs. Buxton.  
Mrs. M. Campbell, Mrs. K. Campbell, Mrs. Canneck, Miss S. R. Canton, Mrs. Mary Clempson, Miss M. Churchwood, Professor J. Coates, Mrs. M. G. Coles, Mr. A. T. Connor, Mrs. A. T. Connor, Mr. Alexander Corson, Mr. Albert Counter, Mr. E. G. Cox, Mrs. Philip Ch. de Crespigny, Miss E. Cross, Mr. Leslie Curnow.  
Captain F. Dimmick, Mrs. Madge Donohoe, Master Malcolm Doyle, Master Dennis Doyle, Miss Jeanne Doyle, Sir A. Conan Doyle, Lady Doyle, Rev. C. Drayton Thomas.  
Miss A. V. Earle, Mrs. Eckstein, Mrs. Egerton, Miss C. Eissner, Miss E. Elliott, Mr. H. Engholm.  
Mrs. F. Finlay, Mrs. Foster, Mr. A. O. Fowler, Mrs. A. O. Fowler, Mrs. J. A. France, Mr. J. A. France, Mrs. A. Frances, Mrs. Fry.  
Miss Nellie Tom-Gallon, Lord Glenconner, Mr. J. J. Goodwin, Mrs. J. J. Goodwin, Mrs. Mary Gordon, Mrs. David Gow, Mr. David Gow, Mrs. Graddon-Kent, Mrs. E. E. Green.  
Mrs. W. Hall, Mrs. G. H. Hallam, Rev. Susanna Harris, Mrs. L. Harvey, Mr. M. A. Hawkins, Miss Georgina Heath, Lady Effie Heath, Maj.-Gen. Sir R. Henderson, Mrs. G. A. Hern, Mr. James Hobbs, Mrs. F. Hodgson, Mr. F. Hodgson, Mrs. Holmes, Miss M. Holmes, Mr. W. Hope, Major A. H. Horsfall, Mrs. G. E. Horsfall, Mrs. Humphries, Mr. H. E. Hunt.  
Mr. Alexander Irvine, Miss C. A. Isaac.  
Mr. W. Jaffer, Mrs. A. Jamrach, Mr. Walter Jones, Col. E. R. Johnson, Mrs. F. Johnson.  
Mrs. Kelway Bamber, Mrs. J. Kitner, Mr. A. Kitson, Mr. James Knight.  
Miss Lakeman, Captain Laurence, R.N., Mr. H. G. Le Bas, Mrs. H. G. Le Bas, Mr. I. B. Leckie, Mrs. Stanlake Lee, Mr. Leigh Hunt, Mrs. Leigh Hunt, Mr. John Lewis, Miss Lister, Miss Nora Logan, Mr. C. Lyle.  
Mrs. W. W. Macadam, Mrs. Macculloch, Mrs. Mackay Heriot, Miss Mackay Heriot, Mrs. J. G. Macfarlane, Mr.



J. G. Macfarlane, Mrs. Ridley Makepeace, Mr. Ridley Makepeace, Mrs. Edith Marriott, Miss A. M. Marsh, Mr. A. Mason, Miss M. Mendoza, Mr. C. R. Murton, Mrs. C. R. Murton, Mrs. Mills, Mr. F. W. Mitchell, Mrs. Moger, Viscount Molesworth, Viscountess Molesworth, Miss Montigambert, Mr. D. Morgan, Mrs. Morris, Mr. A. Morton, Mrs. Murray Hicks, Mrs. R. Murrell, Miss Beatrice Mytton, Miss McCreadie, Mrs. B. McKenzie.

Mrs. Neville, Mrs. Nevison, Mr. C. W. N. Newcourt, Dowager Lady Oakeley, Mr. Ernest W. Oaten, Mr. T. Oliver, Miss Violet Ortnier, Mr. Godfrey Vale Owen, The Rev. G. Vale Owen.

Mr. F. A. Page Turner, Mr. J. Paulet, Miss Phillimore, Mrs. M. C. Pickles, Col. H. Pilleau, Mrs. Etta Platt, Mrs. B. M. Podmore, Mrs. Podmore, Mrs. Cecil Porch, Miss L. H. Pow, Miss Prockter, Mrs. Prockter, Mr. A. Pullar, Mr. A. Punter.

Miss Read, Mr. A. Rex, Mrs. E. Richards, Mr. F. W. Rickett, Mrs. Robinson, Mr. Dawson Rogers, Mrs. J. Rolfe, Lt.-Col. W. Roskell, Dr. Cornwell Round.

Mr. C. S. Sander, Miss L. Sander, Mr. C. S. Saunders, Mr. R. H. Saunders, Miss Scatcherd, Mr. I. Scott Dick, Capt. Serocold Skeels, Mrs. Fitz Simmons, Mr. Sinnett, Mr. T. Smallwood, Sir F. W. Smith, Mr. W. F. Smith, Mrs. W. F. Smith, Miss Donald Smith, Mr. D. Innes Smith, Mrs. D. Innes Smith, Miss Julia Smith, Mr. Percy Smyth, Mrs. S. G. Soal, Miss Spears, Mr. Edmund Spencer, Miss M. Spicer, Mrs. Mary Stair, Mr. Stanbury, Mrs. C. Stanbury, Miss E. W. Stead, Mrs. Stead, Mrs. Stenson Hooker, Dr. Storror, Miss Street, Mr. Percy R. Street, Mrs. Street, Miss M. C. Sully, Mrs. A. Symonds.

Mr. D. Thomas, Miss Thompson, Miss E. Thurburn, Mr. H. G. Troughton, Mrs. H. G. Troughton, Rev. C. L. Tweedale.

Mr. J. J. Vango, Dr. Vanstone, Mr. J. Venables, Count and Countess De Verneuil, Mr. H. R. Vibart, Mrs. Vibart, Miss Vibart, Mr. Alfred Vout Peters, Mrs. Vout Peters.

Mr. C. J. Wade, Mrs. C. J. Wade, Mr. E. Wake Cook, Dr. Abraham Wallace, Mrs. M. H. Wallis, Mrs. Ward, Mr. Alfred Ward, Mr. B. Warren Elliott, Lady Waterhouse, Mr. Arthur J. Wedd, Miss Wellbelove, Mrs. Wesley Adams, Miss J. Whitmarsh, Mr. C. Williams, Mrs. C. J. Williams, Mr. J. Williamson, Mrs. Williamson, Capt. H. Williamson, Miss Williamson, Mrs. Willison Edwards, Mrs. Wilson, Mr. Henry Withall, Mrs. Withall, Major Wood, Mr. Woodward Saunders, Mr. H. Wright, Mrs. Etta Wriedt, Rev. Walter Wynn.

Mr. R. H. Yates, Mrs. A. Young-Hyland.

#### NAMES IN THE SPIRIT WORLD.

We give below part of a letter we have received from a Dorset correspondent who signs himself "W. J. R.":

"In *LIGHT* of July 31st, p. 242, Count Miyatovich writes respecting 'Names in the Spirit World,' and deduces, from the statement of his heavenly name being Alexander, 'a new argument for the theory of reincarnation.'

"Perhaps I ought not to be so surprised as I am that the Count was ignorant of the fact of new names being given to us by the spirits. But the Word of God is very explicit on the subject (see Revelation ii. 17 and iii. 12). Our little home-circle has been in existence only about fourteen months; yet we have known for a considerable time, from spirit communications, the fact referred to.

"We conclude from it a strong argument against reincarnation. The heavenly name given to us is descriptive of our true character. The spirits know us as we really are, and the name by which they call us expresses that knowledge. Now reincarnation must imply a change of character to a certain extent, or else, where is the utility of reincarnation? It is evident that a reincarnated spirit would acquire some qualities of character not previously possessed and, therefore, would not be accurately described by his heavenly name. Further, we have never heard from any source whatever of more than the *one new name*. The character of which a new name is descriptive remains unaltered in its spiritual nature in its progress through the ages but becomes more beautiful because of added graces, wisdom and love, and more and more glorious in holiness and likeness to God; so that the heavenly name would always be the correct one.

"This fact, in our opinion, supports the argument for spirit progression without the need of reincarnation."

W. J. R. proceeds to quote, as confirmatory of his contention, a communication received through automatic writing and purporting to be from Arnel himself, denying the truth of reincarnation. Personally we could never see the necessity for the doctrine. At the same time we must point out that, whether they are to be regarded as authoritative on the subject or not, the texts W. J. R. quotes, and which he regards as "very explicit," do not bear the interpretation he puts on them. True, they both refer to a new name given to "him that overcometh," in one case contained in a white stone, in the other written on the individual himself, but the second text makes it appear that it is not the name of the receiver but of the giver—"I will write upon him the name of my God and . . . my new name."

#### THE LATE DR. CRAWFORD AND HIS CRITICS.

By F. C. CONSTABLE, M.A.

"The Reality or Unreality of Spiritualistic Phenomena," by Dr. C. Marsh Beadnell, is a little pamphlet which assumes to be a critique of Dr. Crawford's well-known experiments. It is interesting because it illustrates so clearly the truth of Lord Morley's statement that human beings do not use their reason to seek truth, but, being governed by some preconceived idea, use it only to establish the truth of what they already believe. Captain Beadnell's procedure illustrates most admirably how, quite unconsciously, we may, in fact, be arguing to establish the truth of our preconceived ideas, when we believe we are arguing in support of truth.

The writer of the pamphlet starts with two serious errors. In the first place, he confounds the question of the facts of the phenomena with the explanation Dr. Crawford gives for the facts, whereas the explanation may be unacceptable, while the facts may stand. Captain Beadnell holds, erroneously, that proof of the falsity of Dr. Crawford's theory imports disproof of the facts, whereas the facts have nothing at all to do, so far as their veridicity is concerned, with the theory.

In the second place he omits all reference to the most important of Dr. Crawford's experiments. He holds that all



DR. W. J. CRAWFORD.

the phenomena resulted from direct physical action on the part of the medium, and refers only to that part of the experiments which may support his contention. For instance, he refers to the dimness of the light used when the experiments were entered on; the nearness of the medium to the table; the tension of her muscles; the fact that the experiments were most successful when the medium was at one particular distance from the table. But he leaves out of consideration all the experiments which Dr. Crawford carried out and which make the true distinction between his investigation and the many others in the past which relied merely on elevation.

Now, eighty-seven experiments are recorded. Even when we consider only the facts relied on by Captain Beadnell, it is somewhat difficult to understand how the medium could have been so constantly using her legs or feet without Dr. Crawford's having the slightest suspicion of the fact.

But, when all the facts are considered, it will appear clearly that, whatever the cause of the phenomena may have been, the medium's legs or feet cannot have been the *causa causans*.

If the reader will refer to pages 64, 66, 68, 71, 78, 102, 109, 111, 114, 117, 122, and 135 of Dr. Crawford's book, "The Reality of Psychic Phenomena," he will find references to phenomena which are altogether ignored by Captain Beadnell, and these, if held to be veridical, cannot be accounted for by direct physical action on the part of the medium. I write "direct physical action" because Dr. Craw-



ford's book does not really deal with psychic phenomena. It deals with physical phenomena resulting from psychic action. The movements observed were normal movements of physical objects, the psychical only comes into question when the cause of the movements is under consideration.

Practically, all the important experiments carried out by Dr. Crawford are ignored by Captain Beadnell, who treats Dr. Crawford as an honest, but abnormally unobservant, investigator, blinded by prejudice.

Let me give one illustration of a series of recorded experiments to show that direct physical action on the part of the medium cannot be held to account for all the phenomena. (Cf. p. 107.)

The red light was used, the medium sat near the table, the table was levitated. Under the middle of the table Dr. Crawford had placed a scale balance with a pan. In front of the balance was a perpendicular disc with a pointer, the movement of the pointer showing the pressure on the pan. Dr. Crawford had placed the balance under the table to find out whether, when the table was levitated, there was downward reaction. If there was downward reaction it would act like a weight on the pan, and so the pointer would move, showing on the perpendicular disc the amount of the reaction (to weight).

Dr. Crawford found that the reaction *did exist*, and he says:—

"When the table was levitated and the pointer against the stop at 14½ lbs., I placed my hand and part of my arm in the scale-pan of the balance. I felt no pressure at all, and both the levitation and the reaction were unaffected." (Cf. "The Reality of Psychic Phenomena," p. 115.)

The above only gives a general idea of a series of experiments varying in form. By what possible direct physical

means could the medium have given rise to these phenomena? Certainly not as suggested by Captain Beadnell. Personally, I cannot understand where any physical direct force came from to keep up the reaction on the balance when Dr. Crawford's hand and part of his arm were between the balance and the table.

Captain Beadnell says, "Dr. Crawford has brought forward but scanty evidence, and no proof of his far-fetched theories." As no theory—even that of gravity—has ever been proved, there is no reflection on Dr. Crawford in the allegation that he has so failed in proof. But, before touching on theory, would it not be scientific if Captain Beadnell first considered all the facts on which the theories are based? He has not yet done so. He says, finally, "When confronted with stools and tables floating in the air, be sure, before assuming as agents the spirits of human beings who have passed into the Beyond, that you have first eliminated all human agency."

The advice is most excellent. But does Captain Beadnell—by neglecting consideration of Dr. Crawford's experiments—prove that all human agency has not been eliminated?

**HUSK FUND.**—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: Anonymous, £3 3s.; Miss March, £1; Mrs. Green, £1.

**FRIENDS** and relatives not only meet, but also stay with their loved ones a while after the crossing, helping to nurse them into consciousness on the higher plane.—J. ARTHUR HILL in "Man is a Spirit."

**SIR A. CONAN DOYLE'S SPEECH.**—ERRATA.—We regret that some errors crept into our report last week of Sir A. Conan Doyle's speech at the luncheon on the 29th ult. The following are the more important: Page 250, fifth paragraph of speech, for "get people together face to face," read "get face to face with people." Page 251, tenth line, for "facts" read "faiths," and in the next paragraph, thirteenth line, read, "He said, talking about the inscriptions" (not "Scriptures" as reported), and twenty-eighth line, "where you regain possibly the knowledge forgotten."

We have received a copy of "Curative Suggestion," a pamphlet by Mr. Robert McAllan descriptive of his methods of effecting cures of various disorders by hypnotic suggestion. Mr. McAllan claims that nerve troubles are caused by the action of the mind on the body, and that "ailments which are caused by the mind can be cured through the mind." Mr. McAllan is credited with a number of remarkable cures of insomnia, alcoholism, and various forms of mental trouble.

## THE LIVING REALITY.

Religion is not easy to define. Its essence escapes us, however painfully we may try to compress it in a form of words. But it may be certainly described as implying the possession of an ideal. "To do good" is my religion, said a great evangelist. That was a practical ideal, but it does not sum up the matter, even though doing good implies being good. There is a religion which does not set about to do good or to be good, but which, being an inspiration from the very centre of the spirit, radiates goodness, sun-like, in every expression of the lives which it animates. They have seen the vision, these happy souls, for they are happy—many waters cannot quite quench their joy. The fear of death has gone, and all the other fears, the black litter of ignorance, have vanished in its train. That unrest which comes from the pursuit of pleasure on the one hand and the effort (usually vain) to avoid trouble, on the other, has no part in their lives. A large serenity fills their minds, but it is tempered, as it always must be in this world, by the conditions of mortal life. They can be very serious when the occasion demands it; subdued when the stress of living bears hardly upon them, and sorrowful over the misfortunes of friends. But at the centre is a deep tranquillity—"behind the clouds is the sun still shining."

We meet such men and women in many conditions of life and amongst people of different faiths. In our experience the larger proportion is found amongst Spiritualists, which, indeed, is as it should be, for the true Spiritualist has been able to add sight to faith, the outward and visible sign to the inward and spiritual grace. We class them as religious in the best and deepest sense. They have become "rooted in the Universe"; they grow with it, responding to every pulsation of its life, every upward impulse from its directing intelligence.

Many thinkers have observed the large part played by fear in the misdirection of life. It might almost take the place of "total depravity" as an explanation of evil. It is at the back of greed, of cruelty and of much that passes as "religion"—fear of poverty, or of getting an inadequate share of the banquet of life, fear of rivals, of real or supposed enemies, fear of death and of the powers beyond. The truly religious soul has put fear under its feet. It acknowledges the mystery of life, but is not cowed by it, for it knows that at the heart of the mystery is a great Beneficence. It does not strain and pant after righteousness—it grows and glides towards it harmoniously with the growth and movement of the Universe. It reposes on its interior conviction that the Universe, being spiritual, is the repository of infinite riches, so that every blank will at last be filled, every empty treasury of the soul replenished, every loss made good. It is full of radiant energy, having attached itself to the Source of all true power. Yet it can rest. It possesses what Emerson called the "rich mind" that "lies in the sun and sleeps and is Nature." We call this and that by the name of Religion, just as some of us attach the names Spiritualism or Nature to a variety of windlestraws, smoke wisps and smoulderings, missing many times the real thing. But we always know it—dimly it may be, at the heart of us—when its presence is truly manifested. The old Greeks held that, with all his powers, no god could ever disguise himself effectually from another god. Spirit knows spirit when they meet. There is a mystic radiation, an appeal that wins recognition, although it may not rise always into outward expression. Deep answers to deep.

We are the photometers, we the irritable gold leaf and tinfoil that measure the accumulations of the subtle element. We know the authentic effects of the true fire through every one of its million disguises.

There comes a time in the advancing career of the soul when it ceases to think of religion as something separate or added to the life. It is no longer a question of this religion or that. The idea has expanded. It has become Religion, passing all boundaries of creed and rite. It is made one with life itself. "one with the blowing clover and the falling rain." For Religion is of the Spirit, and only those to whom the existence of Spirit has become a living reality know how truly the two are akin. D. G.

To fancy we go into the other world a set of spiritual moles burrowing in the dark of a new and unknown existence, is worthy only of such as have a lifeless Law to their sire. We shall enter it as children with a history, as children going home to a long line of living ancestors, to develop closest relations with them.—GEO. MACDONALD.

**MR. HANSON G. HEY.**—A fund has been started by the Council of the Spiritualists' National Union on behalf of Mr. Hanson Hey, to whose energies as General Secretary of the Union is attributable the tremendous growth of that body in the last sixteen years. All his friends will regret to hear that the health of this veteran worker, much of whose labour was purely voluntary, has, it is feared, permanently broken down, and that, as the result of a stroke, he is now lying in a semi-paralysed state. Any donations should be forwarded to the treasurer of the Union, Mr. T. W. Wright, 10, Victoria Avenue, Sowerby Bridge.



## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Dr. W. J. Vanstone. August 22nd, Mr. Percy Smyth.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Thomas Ella; 6.30, Mrs. Mytton. Wednesday, 18th, 7.30, Mrs. E. A. Cannock.

Church of the Spirit, Windsor-road, Denmark Hill.—11, Mr. Huxley; 6.30, Mrs. Clare O. Hadley.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, address by Mr. Wright; clairvoyance by Mrs. Lucas.

Lewisham.—The Priory, High-street.—6.30, Mr. T. Ella.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11 and 6.30, Mrs. Bewick.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Martin. Thursday, 8, Mrs. Brown.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. P. Scholey; 6.30, Mr. George Prior.

Peckham.—Lausanne Hall, Lausanne Road.—7, address by Mrs. B. Bell; clairvoyance by Mr. C. J. Williams. Thursday, 8, Mrs. Imison.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, open circle; 3, Lyceum; 7, Mrs. Marriott and members' circle. Thursday, at 8, Mrs. Neville. All seats free.

London Central (Spiritualists' Rendezvous).—3, Farnival Street, Holborn, E.C.—Friday, 13th, 7, Mrs. Podmore, address and clairvoyance. 20th, Mrs. Hammerton, trance clairvoyance.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. H. Edwin Good, "The Object of Life"; 3, Lyceum; 6.30, Mr. Horace Leaf. 18th, meeting for members and associates only. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive; 1/- each. Sunday, Rev. George Ward, addresses: 11 a.m., "The Secret of Successful Services"; 7 p.m., "The Spiritualist Church of the Future." Wednesday, Mr. and Mrs. Brownjohn.

Note: Garden party and treat to blind soldiers from St. Dunstan's will take place early in September, possibly 16th; full particulars next week.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Ernest W. Oaten, President, S.N.U., addresses and clairvoyance; 3, Lyceum. Wednesday, 8, public meeting, Mrs. Curry.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, addresses by Mr. G. R. Symonds; clairvoyance by Mrs. P. R. Street and Mrs. Taylor. Monday and Tuesday, Mrs. Gladys Davies. Worthing Mission, see advt. on front page.

CLACTON-ON-SEA.—A new Spiritualist centre, including rooms for meeting and study, was opened on the 1st inst. at the Delphic Lodge, Marine Parade, Clacton-on-Sea. Addresses were given, morning and evening, by Mr. W. F. Smith, and clairvoyant descriptions by Mrs. Smith, after which Mrs. Symonds explained the aims and work of the society. We wish the new enterprise every success.

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## NOTES BY THE WAY.

The momentous sittings of the Lambeth Conference are over, and the considered verdicts of the prelates of the Church of England, gathered from all parts of the world, on various matters submitted to them have now been issued. It may be that the greatest benefit of this Conference has been the opportunity it has afforded for the interchange of views between these leaders of religious opinion. That, certainly, has been a most important feature of the gathering. A special interest for us in the proceedings, however, was the recognition of the growing power of spiritual movements outside the pale of the Church. It was an occasion of congratulation on all sides when the Church came to the conclusion that it could no longer neglect this aspect. Elsewhere in this issue we give an outline of the findings of the Conference on the questions of Spiritualism, Christian Science and Theosophy. It will be noted with satisfaction that there is on the whole a tendency exhibited to take a wider and more intelligent view. The report is an historical document which is bound to receive a large amount of public attention, and this cannot fail to have good results.

Some years ago, Dr. W. J. Crawford gave in *LIGHT* his own testimony to the reality of the phenomenon of the "Direct Voice," adding some of his impressions on the matter after experiments. It may be useful at this time, when scientific people without experience are expressing their quite valueless opinions, to quote from Dr. Crawford's article. First, then, he records that the medium's breathing was quite regular—"easy, deep breathing while the voices were speaking round and over all parts of the circle," and he proceeds:—

There were many physical manifestations. Often three metallic raps were given in the trumpet lying on the floor more than a yard away. On these occasions a nerve or muscle in the back of the wrist I held moved in perfect synchronism. The movement was slight, but startlingly perceptible. The same thing has been noticed with Eusapia Paladino. I am inclined to think it denotes "reaction." Only in impact movements, such as the rapping, was the wrist motion apparent.

Dr. Crawford remarks in the course of the article, "I wonder if there is a throat reaction." Well, we know that there is sometimes. It gives occasion on the part of the uninitiated to suppose the existence of fraud.

Dr. Crawford, in the experiments noted, tested the levitation of a musical box, of which he thus records:—

What surprises me most is that the entities can see perfectly in the pitch dark. An electric light wire hung from the ceiling right into the middle of the circle, with porcelain shade attached but no lamp—gas was used when light was required. While a musical box was floating over our heads, I asked that it should be made to touch the electric wire, and, after a pause, it touched the porcelain shade neatly and perfectly, at any rate judging by the sound.

Further, he writes of the levitation of the trumpet, of which he had by touch noticed a circular movement:—

I fancy the trumpet is, while in the air, in a state of whirl about its longitudinal axis for the purpose of adding to its stability. It is extraordinary that with two long trumpets, two musical boxes, chairs and people, and with an electric wire hanging down, the physical movements are so unerringly carried out, and that not anybody or anything is unwittingly touched.

In our own investigations of physical phenomena we had also noticed this precision of movement to which Dr. Crawford refers. We have been present on occasions when the articles levitated were so heavy and carried to such a height that any mishap would have been disastrous. Glass and china would have been smashed, furniture damaged, and possibly a head or two broken. But as the spirit operators told us frequently, it was only the sitters who were in the dark. There was no darkness on "the other side," and they frequently proved that they could observe all our movements, even the expressions on our faces. We were not able to carry much science into our own investigations. We had to rely on common-sense, which enabled us to arrive quickly at conclusions which science only painfully reached after years of effort, frequently discovering "fraud," and afterwards having to recant its opinions in this respect. We have a great respect for science, by the way, but sometimes we feel we are having a little too much of it, for it is apt to lose sight of the human and natural aspects of the matter. Moreover, we think art should occasionally be consulted. We have often been struck by the dramatic quality of some of the observations of those who speak from "beyond the veil"—the perfect reproduction of human life and thought. Again, as to the question of materialisations, we were much impressed by the observations of a distinguished sculptor on the perfect reproductions of human form at materialisation séances. One of these days we must say something on the question of the judgments of psychic phenomena by artists, if only as a relief from the eternal disquisitions of the scientific investigator, who, after all, can only handle one phase of them.

## RESTORATION.

Is any life wasted and become of no account because it ends sadly or under a cloud? Is the good work a man or woman has done thrown away and nullified by any sudden breakdown? There is no reason why a Spiritualist should for a moment entertain such a thought. Life is always righting itself. Often the tired spirit, overpressed, loses momentarily its accustomed poise and sanity. Often, too, very little comes of it—some hasty word or act, quickly forgotten by those who know the underlying strength and sweetness of the character. They know that these are only temporarily eclipsed and will presently shine out again. So we must judge the value of another's life and work by its whole quality, not by any aberration which may be none the less temporary when it is the means of putting a period to an earthly career. The broken links will be picked up and restored. The fine strings in life's harp that have been smitten so roughly that they have become strained or ruptured will be repaired by the Great Musician and make one music as before. We need not, then, trouble much about what foolish tongues may say. Their judgments, being of little value, will not endure. We can look beyond them. Let us take comfort, and possess our souls in patience. "Heaven shall make perfect our imperfect lives."

GERSON.



## THE LAMBETH CONFERENCE.

### REPORTS ON SPIRITUALISM, CHRISTIAN SCIENCE AND THEOSOPHY.

The Report of the Proceedings of the Lambeth Conference was issued on the 14th inst., and we naturally turn to that portion which deals with our subject. We note first the finding of the committee of thirty-seven bishops specially appointed to investigate and report on Spiritualism, and secondly the resolutions passed by the whole assembly in regard to modern movements of thought. The committee find evidence that especially under the stress of the horrors and anxieties of the war, and particularly in crowded areas, Spiritualism has affected in some instances even regular churchgoers, withdrawing them from the Church. It notes that belief in the reality of the nearness of the other world has been deepened by the war. The bereaved heart of mankind with earnest, if not always wise, endeavour, is straining to bridge the space that lies between. It is for the commissioned teachers of the Church so to present the Communion of Saints as to make it a satisfying force in the life of mourners.

Alluding to psychic research, the report says:—

It is possible that we may be on the threshold of a new science, which will by another method of approach confirm us in the assurance of a world behind and beyond the world we see, and of something within us by which we are in contact with it. We could never presume to set a limit to means which God may use to bring man to the realisation of spiritual life. But there is nothing in the cult erected on this science which enhances, there is, indeed, much which obscures, the meaning of that other world and our relation to it as unfolded in the Gospel of Christ and the teaching of the Church, and which depreciates the means given to us of attaining and abiding in fellowship with that world.

In the resolutions of the united Conference (which consisted of over two hundred and fifty prelates from all parts of the world) it is recognised that the movements connected with Spiritualism, Christian Science and Theosophy are at one with the Church in protesting against a materialistic view of the universe, and at some points emphasise partly neglected aspects of truth; but the Bishops feel bound to call attention to the fact that both in the underlying philosophy, and in cults and practices which have arisen out of these movements, the teaching given or implied either ignores or explains away or contradicts the unique and central fact of human history, namely, the Incarnation of Jesus Christ. They recognise that new phenomena of consciousness have been presented, which claim, and at the hands of competent psychologists have received, careful investigation, and, as far as possible, the application of scientific method. But such scientific researches have confessedly not reached an advanced stage, and they claim to be supported by the best psychologists in warning their people against accepting as final theories which further knowledge may disprove, and still more against the indiscriminate and undisciplined exercise of psychic powers, and the habit of recourse to seances, "seers," and mediums.

#### SPIRITUALISM.

While prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, the Conference urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life and in immortality and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus. While recognising that the results of investigation have encouraged many people to find a spiritual meaning and purpose in human life and led them to believe in survival after death, grave dangers are seen in the tendency to make a religion of Spiritualism. The practice of Spiritualism as a cult involves the subordination of the intelligence and the will to unknown forces or personalities and, to that extent, an abdication of self-control.

#### CHRISTIAN SCIENCE.

The Conference finds that while Christian Science fixes attention on the supremacy of Spirit, yet in the teaching given there is a direct tendency (a) to pantheistic doctrine, and at the same time (b) to a false antithesis between spirit and matter, and (c) to the denial of the reality of sin, and (d) a denial of the reality of disease and suffering. Such teaching, therefore, cannot be reconciled with the fundamental truths of the Christian faith and the teaching of Scripture on atonement, penitence, forgiveness, and fellowship in the sufferings of Christ.

#### THEOSOPHY.

As to Theosophy, the Conference, while recognising that the three publicly stated objects of the Theosophical Society do not in themselves appear to be inconsistent with loyal membership of the Church, is convinced that there are cardinal elements in the positive teaching current in theosophical circles and literature which are irreconcilable with

the Christian faith as to the Person and mission of Christ and with the missionary claim and duty of the Christian religion as the message of God to all mankind. The Conference warns Christian people who may be induced to make a study of theosophy by the seemingly Christian elements contained in it to be on their guard against the ultimate bearing of theosophical teaching, and urges them to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely.

## SPIRITS ARRANGE A TEST.

### THEIR CONTROL OF PHOTOGRAPHIC SEANCE.

By R. H. SAUNDERS.

Here is an instance, of extreme interest, of spirits so managing a sitting for spirit photographs that the likeness we all expected, and which should have appeared, was in some way prevented from developing, and a likeness of a relative of the sitter, quite unexpectedly substituted, all for the specific purpose of affording proof.

A friend of mine, who, until he lost a daughter aged fifteen, a year ago, had no interest at all in psychic matters, was told, through the medium of the table, that his daughter would reveal herself in a photo. I bought a packet of Ilford ordinary quarter plates at a chemist's, and my friend kept them, unopened, until he was told, through the table again, that a medium would be available soon. Sure enough, a few days afterwards he learned that Mr. Hope would be in London, and he and his wife arranged a sitting.

At this sitting the plates were then opened, marked, and placed by him in the camera, exposed, and then developed (all without Mr. Hope touching them) when a spirit face was found on one of the plates, and it was taken away to be printed.

That same evening we were sitting at the table, and the child gave us this message: "I stood between Dadsie and Mumsie. It is my photo." Another spirit, who often sends us messages of the loftiest character, and sometimes in Latin (which we have to get translated), said, "You have now absolute proof. Use it wisely to convince waverers." The definite assurance of the child that it was her photo made the parents look eagerly for the print.

When it came their disappointment was great; for instead of her likeness, there appeared that of a brother of the sitter, a spirit who passed over many years ago, and who, we had been told, had lost interest in material concerns now.

The same evening we sat at the table, and it behaved in a way it never had done before. It tilted very slowly, and remained at an angle, more or less, the whole time. We asked who it was, and got this message: "Brother Alfred. I have been deputed to prove to you that the appearance of the face on the plate is not thought. The thought is uppermost in your minds."

The point about this is, we had been discussing previously the possibility of thought (which, we are told, is a concrete thing) being photographed, as Mme. Bisson claims to have done—our thoughts had been all centred on the child appearing on the plate.

The next message came from the girl herself: "It was all kept secret from me. I did stand between you, and I thought it was my photo."

It would be interesting to know, and we may soon be told how it was that, if the spirit, Alfred, stood in front of the child she did not see him do so, and if behind her how it is that her picture does not appear and his does.

Since I wrote the above, we have heard from the child, by direct voice, and she said, "I was so sorry Mumsie, but just at the last uncle came and stood right in front of me. Never mind, you shall have one of me soon."

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MISS MCCREADIE, we are asked to state, will be out of town for the next few weeks.

O, MOTHER-HEART, we put it to you. You have seen your own son go astray. You have seen sin's pleasure issue in sin's suffering. Grieve not over-much at your boy's pain, for it is but the flapping of the angel's wings wafting his soul home again. Pray for your boy, pray your very best, and then will God and angels do the rest.—"Angels Seen To-day," by G. MAURICE ELLIOTT and IRENE HALLAM ELLIOTT.



## SPIRIT AID IN AN EMERGENCY.

THE HANDKERCHIEF TEST.

BY JAMES WATSON.

Some few years ago my wife and I were interested in a psychological society in north-west Cheshire. My wife acted as honorary corresponding secretary, part of her duties being the engaging of speakers and mediums. A certain lady was engaged to conduct the services on a certain Sunday. On the Thursday evening previous to this particular Sunday my wife and I were having a little conversation with spirit friends, using an alphabet board and a slender twig as the mode of communication, when one much attached to us as a "spirit guide" came, and after introducing himself, gave us the following information:—

"Mrs. So-and-So (giving the medium's name) will not be with you next Sunday, having contracted a severe cold, but don't worry or engage anyone else. You have sufficient help for the meetings and circles during the day, and I will assist at the evening service. In the audience there will be Mr. H—; ask him to give the address. At first he will refuse, making various excuses, but ultimately he will consent. When he is on the platform, and rises to speak, I will control him. He is a good subject for the purpose. And to prove to you that it is I who am speaking through him, I will cause him to take from his breast-pocket his handkerchief with his right hand and draw it three times through the half-closed left hand. This will be a test for you both, so don't worry; all will be well."

After he had gone we discussed the matter and decided to leave things entirely in the hands of our spirit friend. The Saturday afternoon post brought us a postcard from our prospective speaker, saying, "Owing to a severe cold in the head, I much regret I shall not be with you on Sunday next." Sunday evening came; there was a goodly number of people in the hall, one hundred and fifty at least. I acted as chairman. During the singing of the opening hymn I cast a glance around and saw Mr. H— seated not far from the platform. I descended, told him of our disappointment, and asked whether he would help us by giving a short address. He at first refused, but after a little persuasion returned with me to the platform. After hymns, the reading of a short lesson from the Bible, and prayer, I introduced Mr. H—. On rising he told the audience that he was not used to public work, but with their kind thoughts and sympathy he had no doubt it would be given to him what to say. If my memory serves me correctly the subject was "Spiritualism, the Key to Man's Future Destiny."

Mr. H— had not proceeded more than a few minutes when a thorough change came over him; his countenance seemed to alter, and his mode of delivery, language and arguments changed completely.

A most convincing, inspiring and profitable address was in the course of delivery when he gently raised his right arm, and the hand glided over to the breast-pocket on the left side and took from out of it a white pocket-handkerchief, drew it three times through the half-closed left hand and replaced it in the pocket. I looked over to my wife, who smiled back. At the finish Mr. H— resumed his seat, and for a few seconds remained quite calm and silent, then suddenly turning to me he said, "Why, I must have been controlled by somebody; what have I said? I have not made a fool of myself, have I?"

I assured him he had not done any such thing; but on the contrary had delivered a most excellent address.

Mr. H— received the hearty congratulations and thanks of those present, but the secret of his success we did not then divulge.

[Mr. Watson's married daughter sends the following confirmation. She says: "The account my father is sending you of the phenomena which took place on a certain Sunday evening, now a few years ago, I can vouch for as being quite true. I well remember how we were on the *qui vive* watching for the promised handkerchief test; it was neatly and gracefully performed, and the address was wonderful.—L. G. ADAMS."]

A CORRESPONDENT writes: "As far as my feelings are concerned, the great value of Spiritualism is that it teaches one to try and extract the utmost value out of one's life on this side, so that when the time comes to cross over, one may feel that at any rate one has tried one's best to learn the lesson appointed, even though not quite satisfied with the results."

It is almost certain that the witch-burnings—the most horrible persecution in history, its victims being mainly helpless old women—were due to the hysterical fears of an ignorant populace which had here and there come across psychical phenomena which it could not understand, and which it, therefore, as usual, attributed to the Devil.—J. ARTHUR HILL in "Psychical Investigations."

## SPIRITUAL FELLOWSHIP.—I

Fellowship has been stated by His Grace the Archbishop of Canterbury as the keynote of the Lambeth Conference, and the pronouncements of that Conference will undoubtedly affect the attitude of the Church to our movement for several years to come.

Spiritualists cannot but be in sincere agreement with this aspiration, but the practical aspect of the resolutions affecting Spiritualism cannot be fully understood without a study of those which deal with re-union of the Churches; a subject which was the principal item on the agenda. The Primate recently reviewed the results of the Conference for the benefit of the representatives of the Press. He stated that the subject which overshadowed all others was the re-union of the Christian Churches; and the treatment of this sheds a strong light on the resolutions which deal more particularly with Spiritualism.

The Manifesto on Reunion defines both the nature of the action to be taken and the limits within which it is to be confined. This very important document opens with a definition of the Catholic Church as "an outward, visible, and united society, holding one faith, having its own recognised officers, using God-given means of grace, and inspiring all its members to the world-wide service of the kingdom of God." It further states, in the name of the two hundred and fifty Bishops, that "we believe that it is God's purpose to manifest this fellowship so far as this world is concerned, in the society so defined."

They state that "the times call us to a new outlook and new measures. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and in reaching out towards the goal of a re-united Catholic Church." The suggestions for a common basis of fellowship are contained in Art. VI. They are the whole-hearted acceptance of:—

(a) The Holy Scriptures as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the creed commonly called Nicene, as the sufficient statement of the Christian faith.

(b) The divinely instituted sacraments of Baptism and the Holy Communion as expressing for all the corporate life of the whole fellowship in and with Christ.

(c) A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

Concerning this ministry the Conference says: "May we not reasonably claim that the Episcopate is the one means of providing such a ministry?"

On this basis other churches are invited (1) to adjust terms of union, and (2) to reciprocate forms of commission and recognition which would be mutually satisfactory to the congregations.

In view of the prevailing unrest and the anarchical forces which are producing it, or the loss of spiritual influences upon very large sections of the community, Spiritualists cannot but be disappointed in the result of these deliberations, even apart from the specific decisions on matters which concern them; decisions which place many of them outside the fellowship at which the Conference might have been supposed to aim.

In the first place the "common basis" is again, as in the past, a basis of creed—that is, of theology. In the second place it leaves open all the old theological differences of interpretation which have caused and maintain the divisions. In the third place it excludes from such fellowship not only Spiritualists who do not accept the whole Nicene creed *ex animo*, but also a body such as the Unitarians, which is in reality very much larger than its nominal membership and includes many Anglicans both lay and clerical.

We wish well to all schemes which may reduce disunion, but we regretfully feel that it is not on any such lines that all men of good will can be united in a spiritual fellowship. That can come about only by relegating all theological tests to a secondary position, and frankly admitting that very wide differences of formula are not incompatible with fellowship and united action and with full acceptance of the teaching of Christ as recorded in the Gospels and of the enlightening Spirit in the hearts of men.

The actual position is this:—

Very large numbers of persons are so uncertain whether God or the undying soul are realities that those ideas have for them no practical force at all.

Another very large group actively disbelieves in God, in the life of the soul, and, of course, in the Churches.

Both these groups furnish the recruits to the extremists who are out, not for reform, but for revolution to enforce a communistic system which has disastrously failed wherever it has been applied.

The re-union of the Churches (were it feasible), and the exchange of pulpits (even if frequent) would be a very small aid, if any, to the settlement of the vital questions of the day—how to convince the many that they have spiritual responsibilities that no man can evade and that every man must answer for; and to unite them in common action for just and workable reforms and sane national opinion. That is the question which really "overshadows" all others in the world outside Lambeth Palace.

S. DE BRATH.



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### "JOYFUL THROUGH HOPE."

We are in the midst of dark days, and still darker days may be ahead of us. A small but highly organised minority in every country is set on revolution and bloodshed. They stir up the passions of men by promises which in the nature of things cannot be fulfilled. They pull the wires by transparent devices to secure pre-arranged opinions. In a recent miners' vote the printed ballot paper had three questions: (1) Are you in favour of a six hours day? (2) Are you in favour of an increase of wages? (3) Are you in favour of Nationalisation of mines? Only one combined answer could be given, either "Yes" or "No" to the three questions; and the result was proclaimed to the world as the miners' determination to have the mines nationalised. They preach envy, hatred, and class-war. Where they have prevailed misery and starvation fall on the masses whose interest they claim to have at heart; and in place of the Era of Peace, the "war to end war" is followed by acute strife.

Why? Is it not because the mentality of Europe is unchanged? Political events proceed from spiritual causes, not from Fate, nor from the Will of God, unless as the Will of God working by the Law of Spiritual Consequence, which is the great lesson of all history. All things are possible, all possibilities of good as well as of evil, and God's purposes will be fulfilled. But whether they will be fulfilled in national joy or in national pain depends on ourselves. Some look to Divine interference; they say: "There have been times when disaster seemed ahead and then something has happened which has changed the prospect. It can happen again if we will expect it. If we make up our minds that disaster is coming, we ourselves are by that very attitude weakening the forces which are needed to prevent disaster."

Now Spiritualism bears this out, if, but only if, the numbers that are so persuaded are large enough to supply, not only a hope, but a force. Mere optimism will no more prevent civil conflicts than it prevented the German war or the Irish rebellion. If there is one inference clearer than any other to be drawn from the Spiritualist facts it is this: Man is the appointed agent of spiritual power. This is in harmony with science. All the great forces of Nature are atomic. The gravitation which drives the planets on their courses and balances the terrific speeds at which they move, is an aggregate of the atomic interactions of tiny masses. So it is with the spiritual facts. Just as the atom is a centre of force, so each man should be a centre of wisdom and love in his field of action. We are the potential atomic powers of a spiritual world. God, the Creative Power and the Eternal Father, is Spirit. The ethereal soul links the spiritual order of Wisdom and Love to its material representation in time and space. The results are proportionate to the numbers who will receive that Spirit and do His work.

God, Who is Spirit, works through men of Good Will. If there are enough men of Good Will in the nation, the dark clouds will but veil the dawn. If there are not, the dawn will come all the same, but it will come in storm, and not till after frightful miseries will the sunshine of love break on the world. This is the practical Lesson of Spiritualism. Spirit is the Power of God working in human spirits to will and to do. There is far too much apathy. Vast sums are spent on vanities of all sorts. One rich man spends a quarter of a million sterling on racing yachts which are useless toys. Another gives six thousand pounds for a set of china vases. Luxury and lavishness

abound. And this while hospitals and schools are starved for funds.

As a nation we disregard the signs of the times and refuse to see the shadows cast before by coming events. Unprepared we muddle through at immense cost of wealth, of suffering, and of life, which foresight and courage might have prevented. Then our joy must be carried forward to the state where "beyond all these voices there is peace." But the joy might be present, not future. The Will might be realised here and now, on earth as it is in "heaven": the prayer which we so often repeat by rote says so. While we are in the world it is energy directed by good will that alone can reconstruct society and bring the New Era into realisation; and the joyful hope which Spiritualism has brought to many lies in the consciousness that good is latent in all souls, that the good is stronger than the evil, and must ultimately prevail. But when and how it will prevail depends on ourselves; it depends on individual action, for individuals make masses; it depends on personal perception of the great truths of spirit-agency, solidarity of all, and unselfish will and working actively to spread the light. The power of evil results from the ignorance of the many and the apathy of the well-meaning. When we work together to dispel that ignorance we have the right to be joyful through hope.

### THE ADDRESS TO SIR ARTHUR AND LADY CONAN DOYLE.

The following is the text of the Address presented to Sir Arthur Conan Doyle and Lady Doyle at the Farewell Luncheon at the Holborn Restaurant on July 29th:—

We, the undersigned, present at the Farewell Luncheon to Sir Arthur Conan Doyle and Lady Doyle, desire to record our feelings of admiration and affectionate regard towards them both.

To you, Sir Arthur, we offer our gratitude for the heroic and self-abnegating work you have carried on so long as the missionary of what you have so well termed the "New Revelation," the message of spiritual consolation and enlightenment divinely inspired at the beginning of the new epoch of the world's history.

To you, Lady Doyle, we offer our tribute of appreciation and regard for the noble way in which you have supported your husband's work, always at his side with true devotion to him and to the cause he so devotedly serves.

We wish you both every happiness and success in your journey to Australia and New Zealand, there to carry on the great mission to humanity, and earnestly hope that we may give you all our congratulations on your return.

Our good wishes and most affectionate thoughts go with you.

London, July 29th, 1920.

### HAS THE WAR KILLED FAITH?

THE PROBLEM OF MR. MAUGHAM'S PLAY, "THE UNKNOWN."

"Has the war killed religious faith?" may be said to be the dominating note of Mr. Somerset Maugham's new play, "The Unknown," at the Aldwych Theatre. Extraordinary public interest is being manifested in this problem drama with its atheist hero, and the mother who in the frenzy of her grief declares that she can never forgive God for the loss of her soldier sons.

The chief interest for us in the matter is the evidence there seems to be of an awakened public interest in spiritual questions.

Mr. Somerset Maugham, in an article in the "Daily Mirror" (August 12th), in explaining how he came to write the play, says:—

"I think I was moved to write it because the prolonged agonies of the war had stimulated public concern in religious questions and because matters of faith are to-day playing a more active part in the lives of average men and women than was the case before the cataclysm of 1914. It was the reading of the spiritual temper of to-day that finally prompted me to write 'The Unknown.' It seems to me that there are now two main tendencies in religious sentiment. On the one hand there is a pulse towards mysticism or Spiritualism and on the other a pulse towards some form of agnosticism."

On Tuesday last prominent clergymen and other leaders of thought attended a special matinee of "The Unknown."

The ideal is thyself; the impediment, too, is thyself.—CARLYLE.



## FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle sailed for Australia by the steamer "Naldera" on Friday, August 13th. In deference, it is understood, to Sir Arthur's wishes, only relatives and a few personal friends were present.

The Rev. Susanna Harris has sailed for Japan.

Mr. Walter Winans, whose death is announced, was interested in psychic matters, and was a contributor to the "Occult Review."

The resolutions and reports of the Lambeth Conference, issued last Saturday, excited much interest. In another column we give a summary of the findings as far as they relate to Spiritualism, Christian Science, and Theosophy.

In most of the daily papers the distinction was not made clear between the reports of the special committee and the resolutions relating to them which were adopted by the whole Conference.

General interest will be felt in a resolution of the Conference requesting the Archbishop of Canterbury to appoint a committee to report on "the use with prayer of the laying on of hands, of the unction of the sick and other spiritual means of healing."

Mrs. Madge Donohoe, a member of the L.S.A., had a letter on Spiritualism in the "Daily Mail" last week. The next morning she received four letters of inquiry, and in subsequent days the number increased to twenty-two. They were from persons who sought a closer acquaintance with the subject. Mrs. Donohoe is answering all the letters, and in some cases has invited the inquirer to pay her a visit. Mrs. Donohoe, it may be mentioned, is the wife of the celebrated war correspondent, Mr. Martin Donohoe.

We note with interest a statement in the last instalment of the Vale Owen script in the "Weekly Dispatch" (August 15th) that in the next issue will appear an important communication regarding the relations between the earth and Mars.

At present French astronomers are keenly interested in what appears to be a great snowplain near the Martian Tropics. The question has arisen (says the Paris correspondent of the "Daily Mail") whether this vast expanse of white, which may easily be seen through the most powerful telescopes, is an attempt by the Martians to signal to this globe's inhabitants by means of "telephotography."

M. Camille Flammarion, the astronomer, expresses in the Paris "Liberté" the opinion that the white patch is a lofty plateau—a sort of Tibet of Mars. If the Martians have tried to signal to us they have, he thinks, long since abandoned the attempt in face of our failure to respond.

Speaking of Sir A. Conan Doyle's lectures on Spiritualism, the "Life of Faith" (August 11th) adds, "Much to the annoyance of the devotees of that cult, the bishops at Lambeth are making it one of the subjects of careful investigation." Of course, this is not so, the inquiry being an occasion of rejoicing to Spiritualists, who invariably press for an examination of their claims.

In "John o' London's Weekly" (August 14th), "R.T.G., Lieut.-Commander, R.N.," in answer to a correspondent's query regarding the Fourth Dimension, says: "Your correspondent might like to read C. H. Hinton's 'The Fourth Dimension' (Swan, Sonnenschein) and 'Scientific Romances.' There is also a pamphlet published by Munn and Co., New York, called, 'The Fourth Dimension Simply Explained.' The introductory chapters of Wells's 'Time Machine' contain a short exposition of the entirely erroneous theory that Time may be regarded as a fourth dimension—an opinion which I do not think is shared by Professor Albert Einstein." To the above we might add Zollner's "Transcendental Physics."

In the same journal, to a correspondent who seeks light on "The soul and immortality," reference is made, among others, to Sir William Barrett's "On the Threshold of the Unseen," and Dr. Hyslop's "Life After Death."

A. E. M. F. writes in the "Daily Mail," "Why is it that so many people, even regular bathers and strong swimmers, experience an extraordinary sensation when un-

dressing to go into the water? It is not conscious fear. They are not really in the least afraid. But it is a funny, 'goosey' feeling—a sort of shiver down the spine, a 'nicey-nasty,' eerie, tingling sensation that immediately disappears and gives place to a glorious exhilaration as soon as they get into the sea. The explanation probably is the retention by the sub-conscious self of some vague fear of the sea—a dim ancestral recollection or possibly some childish fright. The normal self has long since forgotten all about it, but the sub-conscious self is the home of many strange memories. It never forgets."

The Diarist in the "Pall Mall Gazette" (August 12th) writes, "I was sorry to find, on examining the memorial to the late Mr. W. T. Stead on the Embankment, opposite the Temple Station, this morning, that it has already sustained serious injury in the breaking off and disappearance of the long sword in the hand of the figure of Fortitude on the right of the tablet. Further damage is inevitable unless precautions are taken to guard against children climbing up to the memorial and hanging on to some of the parts. At present this is of daily occurrence."

Under the heading "Les Expériences du Professor W. J. Crawford," the French psychic journal, "La Revue Spirite," gives a report of a recent lecture in Paris in the Amphithéâtre de Médecine of the Collège de France, on the subject of the late Dr. Crawford's experiments. The lecture was under the auspices of the Institut Générale Psychologique before a large and brilliant audience (says our contemporary), and at the close the lecturer, M. Alexandre Bertrand, was heartily applauded.

Miss Felicia Scatterd is to lecture on "Spirit Photography and Allied Phenomena" on Sunday, August 29th, at the King's Palace Picture Theatre, Wimbledon, in connection with the local society. The lecture will be illustrated by important lantern slides. Those who have not had the privilege of hearing Miss Scatterd's remarkable lecture should not miss this opportunity. She is in touch with all the latest developments of the subject, and speaks from personal acquaintance with many great scientists.

Sir A. Conan Doyle, lecturing at Torquay on August 5th, referring to the consideration of Spiritualism by the Bishops at the Lambeth Conference, said, "The great trouble was that the bishops lived so far away from the actual world, and so much in their studies that they did not know what was going on, and did not realise that the question was not between one sect of Christians and another. They were in the position of a lot of people in different branches of a tree talking to each other, while someone beneath them was cutting the tree trunk through. The whole groundwork of the Christian religion had disappeared, and Spiritualists were trying to put it back. If they knew the force of the rationalists and their grip on the educated classes, if they could only stand in the Queen's Hall and hear Mr. McCabe assure a gigantic audience that when they died they died, and there was an end of them, they would realise that Spiritualists were the real defenders of religion."

Referring to the Sideric Pendulum mentioned by us last week, it is interesting to recall Sir William Barrett's remarks on it in his book, "Psychical Research" (Home University Library), where it figures as the "magic pendulum" or *pendule explorateur* (pp. 20-25).

Seeking the explanation of this mysterious pendulum, Sir William concludes that the person who holds the suspended ring "is unintentionally and unconsciously the source of its motion." He points out, however, the curious fact that the sensitive cannot make the ring move as he desires, except by clumsy and obvious movements of his hand or arm. On the other hand, he is able to do involuntarily and unconsciously what he cannot perform voluntarily. Sir William views the pendulum as a convincing illustration of "motor automatism," that is muscular actions performed without the concurrence of conscious thought and will. There is a considerable amount of literature on the pendulum, to some of which Sir William Barrett refers.

Recently the newspapers contained particulars of the incident of Walter Tewson, of Balderton, near Newark, dreaming that his next-door neighbour, Charles Gill Pritchett, had committed suicide by drowning. The vision was so vivid that it occupied his mind all the next morning. In the afternoon he saw the dead body of his neighbour in a pool of water. Pritchett had got up at 3 a.m. on Wednesday morning and had gone out and drowned himself. Commenting on this in its editorial columns the "Evening News" writes, "Here is absolute proof of what is called telepathy; the communication of mind with mind apart from the instrument of the senses. It is wonderful, but it is undoubtedly true."



## EUROPE AND ASIA: A DIALOGUE.

By S. DE BRATH.

(Continued from page 258.)

[The conversation is between an Englishman and a Brahman.]

E. Well, my friend, are you going to answer the question which our conversation left open?

B. What! Asia instruct Europe in practical politics! Certainly not, but you are going to answer it yourself.

E. The first thing to find out is whether the "Formidable Sect" really exists, and then we can consider how it can be suppressed.

B. Pardon me. Does it matter much whether it exists as a concrete organisation behind the Third International, or not? It certainly exists as a mentality, however that mentality has originated, or however it may work. Would it not be better to consider the causes it sets in motion to gain its ends?

E. True! and these are plain enough. Whether the "Protocols" are a forgery of the Tsarist police, or, as I think, the presentment of real facts by anti-Semitic bias, or are what the preface claims them to be, they state very accurately the methods which have actually been followed in Russia since 1905 when they were published, and the causes which have been prevalent in the world.

B. What do you take those methods to be?

E. Artificial discontent created by revolutionary propaganda supported by large funds; want, caused by paralysis of transport; misdirection of the working classes by Marxian economics; assassination calling itself war; high prices; restricted production; engineered unemployment; a garbled Press; and reckless emission of paper money.

B. Very fairly stated; though you have not mentioned three root-causes—the irreligion which is disbelief in God in any practical sense; the doctrine that lying, deceit and crime are justified by political purposes; and the deliberate teaching that death ends everything. But by what instrument do they hope to overthrow the world?

E. By the mob.

B. Let us rather say, By the unrestrained passions of the reckless.

E. Is not that the same thing?

B. Not quite; for though in the France of 1790 and the Russia of 1917 the armed mob, and not the mass of Labour, was the instrument, that, though not impossible (for one item of the extremist programme is the arming of the proletariat) is unlikely in England or Scotland; education has been too general.

E. You mean that different methods are used in different countries, but with the same intention?

B. Yes; you can see that they are, and also that all are aimed at England. The masses are worked upon in every case, only the propaganda and the means are chosen to suit the mentality of each country. They are very greatly assisted by the high prices consequent on the war. What do you see in England?

E. Revolutionary propaganda by an extremist Press and Red pamphlets; high prices; restricted production; artificial unemployment; encouragement of Labour to dictate all policy; and reluctance of the Press at large to take a stand on principles as distinct from party catchwords.

B. Is the mass of Labour united in its aims?

E. No. Estimates have been made of the numbers. I quote the results:—

"Group I. Active men and women among Fabians, Guildsmen, Socialists, Syndicalists, Communists, I.L.P., and Labour Party; the Labour Research Department and Labour Colleges, supply ideas and statistics. These number between 200 and 500.

"Group II. The extremists who have official or unofficial positions of influence in the leading trades unions. They have displaced the old type of union officials and leaders. They are 500 to 1,000.

"Group III. The Shop-steward type of local agitators, who get into all shops, work up discontent, engineer strikes, keep down the output, and aim at prevention of profit for the capital which provided the factory. They number between 3,000 and 5,000."

These are the dictators of what is commonly known as "Labour," and the "Dictatorship of the Proletariat" means their dictatorship; a Labour Government means their leadership. Knowing that the country would never elect them, they are out for revolution.

B. That is, then, they are under 7,000 and if real Labour is fourteen millions these men are about 1 in 2,000. They want to convert the mass of Labour, I understand. How do they propose to do it?

E. They will not admit short-trained men and women to their unions, and refuse to work with non-union labour. They have passed round the word that if they permit the unemployed to work, available jobs will be finished quickly and there will be wholesale unemployment; as if there were a fixed quantity of work to be done and no more when that is finished. They reduce output in all the

trades they control to about one-half to one-third of what a man can normally do.

B. Do they not see that if the labour portion of the price is quadrupled by one part due to high wages and three parts by reduced output the selling price must be nearly twice what it might be, even allowing the high wages to stand?

E. I don't know what they see, I only know what they say, and get fools to believe; and you cannot compel a workman to do more than he wants to.

B. True; but equally they cannot compel a workman to do less than he wants to. You have shown that they rely on persuasion by false economics; that is, they educate their followers.

E. And also young men and women, by Labour colleges and Marxian colleges, which are supported by revolutionary funds.

B. So we come down to this, that the main instrument of revolutionaries in England is education by a subsidised Press and colleges, enforcing the right of a section to dictate to the nation, and that they look to recruit that section from the young people?

E. Yes.

B. And the economics are false? That is to say, the spiritual power is mendacity applied to ignorance? Does not this supply the answer to your question?

E. Education is a slow process, and the danger is immediate.

B. Slow but sure; and not necessarily slow, for it need not be confined to children, though if, in all your schools, sound principles of social life were taught very few youths could be misled. As to the immediate future, you have said that the propagandists are some 7,000 at most in a population of forty millions, say 1 in 6,000, or, taking fourteen millions of Labour alone, 1 in 2,000. If truth is stronger than mendacity, that means that if truth is fairly put before men the bulk will choose truth.

E. Are we not getting into cloud-land?

B. Not if you believe that spiritual forces are the real and powerful prime movers, and that error has little hold on minds that see principles.

E. Then the means to deprive the "Formidable Sect" of their instrument is education of the children in sound principles of the social mechanism and the interdependence of all classes; and of the workers by the Press, by speakers, and by exposure of the Red fallacies. Also to remove the ferment of discontent by retaining high wages and lowering prices by production.

B. It would seem so, but you must have unity in principles, and your economics must be unassailable, they must not be garbled in the interest of any class. Many large fortunes do come from speculation, not from work, as the extremists say truly; and your churches, which should condemn this, do not; they are rent by disunion on matters of no importance. Your politics seek party expediency, not true solutions. Your manufacturers are ill-equipped with modern machinery and lack cheap motive power and cheap transport. You think a Brahman must be a dreamer, but I have travelled in America and I have seen many things and many men. If you could show the bulk of your people who are not yet converted to revolutionary thought that abundance of products must bring lowered prices, and lowered prices must bring increasing employment at good wages, you would have deprived the "Formidable Sect" of its chief weapon in England.

E. Not in Ireland.

B. No, because there you have to deal with religious hatred and a different temperament. In England you are all individualists; you do not recognise collective responsibility. We Easterns do, and the Celtic temperament is Oriental. An Oriental Government would hold all the population of a revolted province as rebels till they showed themselves loyal, and would withdraw all funds whatever from it; they would not pay wages, salaries and pensions to anyone at all whether in active or passive revolt. Self-interest would at once bring reaction. The sensible men know perfectly well that under no Irish government could they have more real liberty than they have now, nor as much honesty in governing classes.

E. What do you think will be the end?

B. I know not. What I fear is surrender to a criminal organisation under some specious pretext which deceives no one, the criminals least of all; that this will advertise political murder calling itself war, as the short cut to success; that this example will be followed in India, Egypt, and wherever you have enemies; and that by such means the British power which, whatever mistakes have been made, has always been the guarantor of liberty within the law and of order and honesty, may be brought low, and the world-revolution succeed, which can succeed only by the admission that political crime is different from private crime. That is a mistake that no Oriental Government has ever made, or would ever make. If you rule Easterns you must understand the Oriental mind.

E. Do you, then, wish for the continuance of British rule in India?

B. Assuredly, yes; for many years to come. It cannot last for ever; nothing can stop the awakening of Asia. You do not realise what is your chief power; it is spiritual, though you do not know it. The essential element in religion with us is Knowledge; with you it is Compassion.



Your hospitals, your Famine Relief Fund, and your Justice prove it. Every native Government used to regard famine as inexorable fate, and made little or no effort to alleviate its sufferings. That is not the case now. And your English religious thought is leavened by ours; I have heard sermons at Westminster full of Eastern truths. But religion is not a subject for the end of a talk; we will defer it till we meet again.

E. One question. You draw the distinction between political killing and war. What is the essential difference?

B. The assassin is only ready to kill: the soldier is also ready to die. The true Kshetri (warrior) has no hate, the assassin has no other motive, unless to save his own skin.

## "THE POWER OF PRAYER."

REVIEWED BY EDITH LEANING.

A book may be great because it deals with a great subject, studied under the lens of a single powerful mind. Such were James' "Varieties of Religious Experience," and Evelyn Underhill's "Mysticism." But in the book before us,\* worthy to be named and placed with these, we find a great subject seen through the eyes of a multitude, and in this it may be said to resemble a crystal of many facets. Yet, just as all the axes of a crystal are found to be within one sphere of projection, so a great unity shines out through all the differing points of view and varieties of handling.

In 1916, the second twelvemonth of the Great War, with more than half the world in arms and the end still far off, the Walker Trust of St. Andrew's University invited all who were so disposed to express their views on the Meaning, Reality, and Power of Prayer, the sword of the Spirit and the shield of faith, which had already counted for so much in the conflict. The response came in a mass of essays, 1,667 in number, in nineteen languages, and from all parts of the world, those in English naturally predominating.

After being sorted, sifted, classified, read, and re-read, the data thus provided were thrown into a series of tabular statements, which, together with comments and conclusions of a nature which cannot be expressed in percentages, form the Editor's Introductory Essay, of great interest. It contains also some surprises. For instance, we find that the laity outnumbered the clerical writers in the proportion of 3 to 1; and that this was not due, as might have been supposed, to a larger number of women taking part, for women were to men only as eight to seven; also, while the vast majority bore no evidence of sect or denomination, of those that could be labelled, the Roman Catholic and Presbyterian numbers were equal, and both twice as many as Anglicans. Christian Science shows up boldly, but it is remarked of Spiritualism that it "chiefly made itself felt as a leavening influence, and did not supply the governing point of view of any group of essays." To be described as a leavening influence is not at all amiss; we find an application of it a dozen pages further on in the point made of "the decline of the Protestant dogma of immediate heaven or hell, and the growing tendency to substitute continuity and progress of character." In this, and similar respects, the book is likely to prove a landmark of great value to the student of religious development.

### CHANGES IN RELIGIOUS OUTLOOK.

Turning to facts of a different order, in his summary of conclusions, Dr. Paterson notes foremost "the disclosure in Great Britain of a vast amount of solid and serious thinking on religious subjects by men and women on a high level of intelligence and culture," and that this is accompanied by the discontent of a section of Christians with commonplace Christianity, the desire for a new synthesis of religious truths, or, at least, of the enrichment of the ordinary Christian scheme of thought, and lastly, "the combination of even the strongest personal conviction with a tolerant and charitable spirit."

It is significant to notice that some of these conclusions, reached from a world-wide basis, are the same in essence as those that occurred to Mr. de Brath at the recent Reading Conference, where independently he was impressed by the brotherliness, religious enthusiasm, and "the desire for a consistent philosophy" evinced by that assembly.

### HELP AND HEALING THROUGH PRAYER.

To come to the subject-matter to which all this leads up. In the selection of the twenty-two winning essays, the criterion was the degree of helpfulness to be found in them; but in the selection made for this volume, the principle is that of representative value. Many will be pleased to know that the first, and prize-winning, essay is by the Rev. Samuel McComb, well known as one of the chief founders of the famous Emanuel movement, the first step which the Church of these days has taken to recognise and exercise her

ancient right to say to men, "Be thou clean" in body as in soul. Healing, indeed, possesses so great a prominence that we are told the heading fills as many pages in the subject-index as the most fundamental religious topics; and naturally, seeing that suffering, always common to the human lot, was greatly intensified by the circumstances of the time.

Space fails in which to do justice to the greater aspects dealt with; but the general consensus as to the efficacy of prayer, the frequent appeal to personal experience, which made many of the original essays "human documents of deeply pathetic power," the searching Questionnaire on personal habits of prayer (given at the end of Essay II.), all make rich reading. Thus does the many-tinted fuel of experience feed the white flame of faith, "a living faith, doing its characteristic work."

### PRAYERS ANSWERED AND UNANSWERED.

To many of us, however, the concrete instance of answered prayer makes a stronger appeal than the most lofty theory; and concrete instances are not absent, though they do not preponderate in the essays. Protests, in fact, are to be found scattered here and there against the subordination of the powers of the spirit to purposes of material good or gain. It is not logical, but it is instinctive. The objection gains point from an example in another essay, where a man, having successfully prayed that he might earn £21 for a certain purpose, admits that the love of money took possession of him, and he no longer wished to carry out the Will of God—and his purpose. Shortly after this (whether as a Providential ruse or not is left open to question) he found himself dying of diphtheria, when a return to entire resignation saved his life. "For some days I had trouble in persuading the doctor that I was well, but it was so." The same surprising individual, with only one other person's co-operation, secured £15,000 in one gift for a needy society, as a result of believing prayer. Append to this Mr. Rawson's third Result of Right Thinking, that "you can help yourself or anyone else out of any trouble under the sun," and we feel that if we could hear this kind of thing oftener, we might rise—or fall—to the level of thus applying the great dynamic for ourselves!

But while we feel that such illustrations as the foregoing detract from the majesty of the subject, they do not invalidate the often-repeated and emphatic statement that it is worth while to pray, and that prayer is answered. Many deal, of course, with the problem of unanswered prayer, the wisest solution being that every such experience should teach us to pray better. Instances are given of telepathic prayer, that is, of persons directly affected by the prayer of an absent friend. The value of prayer to business men; to munition girls (numerous at the time of writing); to the sick; the distressed; the bereaved; and finally, to all men everywhere, is summed up in David Russell's final reflection, that prayer and spiritual power have been confined too closely to the Church, for "the spiritual is everywhere, behind every thought, in every word and action, ever waiting to help, to guide, and to strengthen us, if only we will make ourselves receptive to its influence." It should be the strength of our everyday life; our guide in every decision.

### "THIS LITTLE CONTRAPTION"—THE OUIJA BOARD.

A recent number of "The Scientific American" contained on its correspondence page, headed "An Appeal to Reason," a letter signed "Rational," which is so typically "Americanese" and at the same time so characteristic of the mental attitude of many people at the present time that we are tempted to quote a few sentences:—

"One of the favourite ways to explain things nowadays seems to be to explain them away. When we ask why a thing is so, we are often told it isn't so, that we are mistaken in our interpretation of, etc., etc. But to a man who has observed facts that he wants explained, it is not satisfying to be told that these things 'ain't so.' He wants an explanation, not a denial."

"On this basis I am seeking an explanation of the ouija board. I want to say right here that I do not believe in spooks, and cannot by any means accept the explanation that the messages which this little contraption writes are the product of departed spirits. But the little contraption does write messages, and I want to know how and why."

In the view of "Rational" it can't be either the "eight cents worth of lumber scrap" or the character of the participants in the ordinary ouija séance that is responsible for the results. "But there is the fact that the most nondescript assemblage, with the eight cents worth of wooden chips, can do something that the biggest scientists can't do without this material. Won't somebody come forward with a rational and convincing explanation of why this is so?"

As, so far as one can see, there are only two sources to which the results can be attributable—viz., minds incarnate and minds incarnate—and he appears to reject both, we fear we cannot help "Rational."

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\* "The Power of Prayer," being a Selection of Walker Trust Essays, edited by the Rt. Rev. W. P. Paterson, D.D., and David Russell (Walker Trust). Bibliography, Index, and Glossary. Macmillan and Co. 18/- net.



## MESSAGES OBTAINED FOR STRANGERS AT A DISTANCE.

### RESULT OF A LETTER TO SIR OLIVER LODGE.

The following case is chiefly interesting from the fact that the lady on whose behalf the messages were obtained was entirely unknown both to the medium and the sitters, and was at the time on the other side of the world—telepathy being thus excluded, on any but the most overstrained conception of that term.

In the summer of 1917 Sir Oliver Lodge received a letter from a Mrs. Chapman, a total stranger living in Australia. She had lost two sons in the war and one shortly before, and having read "Raymond" and being far away from any place where she could get help from a medium, she asked if Sir Oliver could put her in the way of getting in touch with her lost boys. He was unable to attend to the matter himself, but enquired of Mrs. Gillespie—a lady who has devoted much time and trouble to helping the bereaved in this way—whether she would try to help Mrs. Chapman, making use of the letters written by the sons and sent by their mother as a clue for getting into communication. (These letters, it should be said, were merely short notes written from the front and made no reference to the matters quoted later as evidential; nor did Mrs. Chapman's own letter give any such information—with one exception noted later.)

This request Mrs. Gillespie at once complied with and arranged sittings with various mediums, but at first with little success, and it seemed doubtful—as Sir Oliver had warned Mrs. Chapman, when entrusting the case to Mrs. Gillespie—whether any result would be obtained with no personal connection. From this point Sir Oliver's dealing with the case ceased.

On April 15th, 1918, however, at a sitting with Miss Naomi Bacon, through whom Mrs. Gillespie has constantly obtained very remarkable results, a good many facts about the three sons, their parents and their home were given—including the Christian names of two of them, the method of their deaths, their tastes and occupations, etc. No one in England knew whether these facts, or any of them, were correct, but full notes of the sitting were sent to Mrs. Chapman on May 8th following.

On July 14th, 1918, Mrs. Chapman wrote from Australia on the receipt of these notes. She said that the personalities of her sons and also of herself and her husband were somewhat mixed (for instance, the medium said that the boys were fond of arguing on politics with their father, whereas it was really with their mother), that a dog was described as of the wrong colour, and that she did not know of a "pendant" said to belong to the girl engaged to one of the sons. With these exceptions the whole of the facts communicated—and nearly all of them entirely unknown to those in England—were correct: The Christian names (the third was one of the few things obtained through another medium), the manner of death—the eldest son stated to have been drowned while trying to save another, and after going far away from his home and the other to have been killed by bombs, their occupations and tastes—including a special reference to music and the playing of "Home, Sweet Home" by the eldest—the description of their home, the "entirely diamond" engagement ring of the girl and other details.

In consequence of Mrs. Chapman's grateful letters and the great comfort she had received from the messages of affection and happiness which accompanied the above evidential details, Mrs. Gillespie arranged another sitting with Miss Bacon on November 5th, 1918.

On this occasion a description was given of a gold watch, with an inscription inside, which belonged to the eldest son; also the fact that the latter was worried about some money which was advanced for him to get his start in life when he left home, money which he felt should be repaid. A bookcase was described, with a shelf on which his childhood's books were kept, and a book with snapshots.

Later in the sitting each of the three sons, who had been brought (the medium said) by a boy named "Sandy," who has often helped Mrs. Gillespie on the other side, took the control himself and, besides messages of love and greeting, the second son referred to an orchard which had belonged to him and which he advised his mother to sell.

On December 6th, 1918, notes of the above were sent to Mrs. Chapman, who replied on March 26th 1919, confirming the facts given about the watch, bookcase and snapshots. She was specially impressed by her eldest son's reference to the money advanced to start him in life. This was done by an aunt, whom the boy had always hoped anxiously to repay, and the fact was entirely unknown outside the immediate family.

The second son's message concerning the orchard was also a great comfort and help, as she had been much perplexed about it; but it should be noted that Mrs. Chapman had referred to this orchard in her letter of July 14th, 1918, received before October 8th, 1918, and therefore read by Mrs. Gillespie before the sitting of November 5th, 1918—though not by the medium.

The death of the eldest son by drowning in America was also mentioned by his mother in her first letter to Sir Oliver Lodge, which may be held to discount the refer-

ences to it at the sittings; but this does not apply to the mode of death in the case of the other sons.

Space obliges me to omit many interesting little details in this case, including a touching—but not evidential—episode when the girl who had been engaged to the youngest son came to see Mrs. Gillespie (at the end of October, 1919, long after the evidential sittings) on her way to Australia and, arriving while a séance with Miss Bacon was in progress, was able to hear her lover controlling and to receive his messages herself. I have confined myself to the salient points, which seem to me to bear strongly against the telepathic theory.

A. M. H.

### MR. A. P. SINNETT'S TESTIMONY.

In the "Daily Mail" (August 18th), Mr. A. P. Sinnett writes:—

"Dr. Reckitt, in Saturday's 'Daily Mail,' says he 'has never yet come across anyone who has heard voices from the dead except patients whom it has been necessary to certify.' In other words, he has been partly responsible for consigning to the imprisonment of a madhouse persons possessing the beautiful gift of clairaudience, and whom partly at all events, on that account, he has regarded as insane. As regards the main question, for the millions of Spiritualists in frequent touch with the 'dead' the way in which others still discuss, doubt, or deny the possibility of getting such touch is ludicrous, though sad. In the intervals of a busy life I myself for the last fifty years have had such touch in various ways with scores of people who have gone through the change commonly called 'death' and are still very much alive on the other side."

### MR. EDWARD CLODD AND PSYCHIC PHENOMENA.

Mr. Clodd, like most men who have not given adequate time to careful testing, assumes that his negative opinion is to be regarded as of higher value than that of those who have done so. If Mr. Clodd believes—as he seems to, by saying "the matter is charged with momentous significance—that with the conversion of any conjurer, or of all the conjurers and even Mr. Clodd himself, the battle would be really won, he has far more credulity than any of those whom he criticises for credulity. For what would be the result? Every rationalist would laugh at the conjurers, and as for Mr. Clodd, one can see in fancy these clever men shaking their heads and hear them refer to him in colloquial language as "another good man gone wrong." Those who have followed the correspondence will appreciate the persistence and seeming earnestness of Mr. Clodd, and if he really wishes for opportunities for serious investigation there are many, including the writer, who would willingly give them, but he must be prepared for one of the most serious studies of his life. He would require great moral courage to face the music of his old friends, but if he thinks any important result can be obtained from a single test as he suggests, he does not realise the vastness of the subject. He would understand better if he read the report of the Dialectical Society. Public men, scientists and others, all sceptics, met to investigate—only those who made the tests were convinced but none other. If Sir Oliver Lodge, Sir William Crookes, Sir William Barrett and Sir Arthur Conan Doyle commenced as sceptics, and if it was only after many years of careful testing that they became convinced—and they all tell us that such was the case—it must be obvious to Mr. Clodd that the real bias is that of the negatives, and that he does not quite appreciate the momentous significance of the subject under discussion.

JULIUS S. GEMS.

THOSE who departed loving you, love you still; and you love them always. They are not really gone those dear hearts and true, they are only gone into the next room, and you will presently get up and follow them. —THACKERAY.

THE FINDING OF THE FATHER—My own anguish was preparing the soil in my heart for the truer conception of God, the Sower. Many there are who dare think for themselves and who resemble the sobbing child whose parent has been depicted to it as cruel and relentless. She stands outside the door in dread, waiting for it to open. But what is happening? The longer the silence lasts, the quieter the child grows. She leans up against the cruel closed door with a wonderful patience. And she waits. Her hatred and fear die down. Something tells her that there is Love, and only Love, the other side. Love, and a great wide understanding of her tears and troubles. Her sobs grow less. Now she stands and listens. The door opens, and Love holds out its everlasting arms; and into them she is folded. All is understood. It was only a myth—the stern Father! This broad, warm shoulder, deep and strong, pillows her head. She hears the great Heart beating under her ear. "O Father! and I hated you! I am so sorry. And now I love you so!"—"Rachel Comforted," by MRS. FRED MATURIN.



## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. Percy Smyth. August 29th, Mr. G. Woodward Saunders.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. G. Prior; 6.30, Mr. Percy Beard. Wednesday, August 25th, 7.30, Rev. Beatrice Mytton. Friday and Saturday, August 27th and 28th, 7.30, Mrs. Gladys Davies.

Church of the Spirit, Windsor-road, Denmark Hill.—11 and 6.30, Mrs. M. H. Wallis.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mrs. Harvey, address and clairvoyance.

Lewisham.—The Priory, High-street.—6.30, Mrs. Maunders.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mrs. Sutton; 6.30, Mr. E. Meads.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. F. Eveleigh. Thursday, 8, Mrs. Brown.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. Worthington.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mrs. Edey. 26th, 8.15, Mrs. Crowder.

Peckham.—Lausanne Hall, Lausanne Road.—7, Mrs. A. Boddington, address and clairvoyance. Thursday, 8.15, Mrs. Podmore.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, open circle; 3, Lyceum; 7, Rev. Beatrice Mytton, public meeting and public circle. Thursday, 7.30, Mrs. Harvey and members' meeting. All seats free.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Miss M. Wellbelove and Mr. J. W. Humphries; 6.30, Mr. G. Prior, "Pilate's Question." Wednesday, 25th, 7.30, Mrs. Boddington. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, social and dance. Sunday, 11 and 7, and Wednesday, 8, addresses and clairvoyance by Mrs. S. G. Heath, of Brighton. Saturday, grand concert by special artists; visit by Mrs. Jennie Walker. Silver collection in aid of Building Fund.

Brighton.—Athenæum Hall.—Special week of meetings, circles, &c., under Mrs. Jennie Walker (on tour), commencing Sunday, 11.15 and 7. Lyceum at 3.

Brighton.—Old Steine Hall, 52a, Old Steine.—Speaker and clairvoyante next ten days, Miss Butcher, of Northampton.

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## NOTES BY THE WAY.

The world to-day is on the eve of ordeals which will drive home more forcibly than ever the folly of relying entirely upon material things as the source of happiness. The great "spiritual urge," which is outworking itself in so many ways just now, comes in company with increasing scarcity of the means of merely sensual satisfaction. So the balance is being corrected, and those who would not learn by precept are to be taught by suffering. There will be much chastening in the days ahead, but although it will fall on the just and unjust alike, those who have already learned the lesson, and look to the Spirit for inspiration, guidance and consolation, will be wondrously fortified and sustained. It will be with them not merely a matter of faith, but, in some degree, of sight, for they will have gained a clear glimpse into the meaning of the changes and tribulations and be able intelligently to follow the great Purpose behind all. They will see the true part played by the psychic movement in the transformations being effected, observing its limits, but without underestimating the importance of the place it occupies. There are those who, taking as they suppose a truly "spiritual view," deride or ignore the psychical side of things, not realising that the Spirit is at work in all such forms of activity, and that none is to be viewed with a supercilious contempt arising, we fear, from what is called spiritual pride.

We once said that if we had been merely an observer of the Spiritualistic movement, knowing nothing of its underlying realities, we should have been disposed to believe in it by reason of the fact that it has survived so much at the hands of some of its followers. We look back on a period when, championed at the risk of their fortunes—almost sometimes of their lives—by a handful of devoted men and women, it was at the same time the prey of self-seekers and many foolish and fanatical persons, who gave out to the world the most irrational ideas concerning it. We recall more than one instance when an extremist, falling into the hands of the law or being otherwise confronted by enemies and critics, threatened them with vengeance through spirit agency. We had known the same kind of thing to happen in the case of religious bigots who were under the delusion that they were the emissaries of great Unseen Powers. But we grieved to see this sort of thing in Spiritualism, which it was eminently necessary should be kept clean, sane and sensible. But Spiritualism survived these and even more dreadful abuses. We think there is no danger

now of its becoming a miserable little sect with a body of doctrine. It will now hold firmly to its central principle—human survival and its scientific proof—and all the large ideas that flow therefrom—a body of truths which can be assimilated by Religion at large.

"Ether is the primary form of matter." That is the leading proposition laid down in a little pamphlet, issued by the Theosophical Publishing House, entitled, "The New Theory of Ether and Space." It is by Mr. W. G. Hooper, F.R.A.S., the author of "Ether and Gravitation," a work favourably reviewed in our columns a good many years ago. In that work Mr. Hooper suggested that light or ether atoms were subject to gravity and were attracted by the sun, thus forestalling the theories of Planck and Einstein. It is interesting to learn that much of the information contained in that book and in a sequel entitled, "The Universe of Ether and Spirit," came to the writer in sleep. Mr. Hooper views the ether as the vehicle of spirit, and space as part of a living organism. By the new theory physical science is, he maintains, brought into harmony with both philosophy and religion.

## THE SURVIVAL OF PERSONALITY.

F. C. C. writes:—

Is the following extract worth publishing now? It is from a book written nine years ago:—

"We have advanced so rapidly in knowledge of and command over the forces and material of Nature, that humanity is in danger of being stifled in a soulless atmosphere of the intellectual. Where the false gods of rank, wealth and power are set up for worship, the ideals of the soul in man lie sullied in the dust.

"If human experience could be shown to prove to us that we exist as spiritual selves—spiritual selves which survive earthly death—would not such proof introduce a new factor for the spiritual advance of humanity? If it were brought home to all of us that our earthly life of mean distinctions in wealth, rank, power and intellect is but a passing phase, and that each of us enters, on the dissolution of the body and brain by death, a new life of the spirit free from such evil conditions, should we not all be drawn together more closely in full love and respect? Should we not more clearly understand that for us, even on earth, the spirit rather than the body must be cherished? Would not religion itself be given thereby a new and stronger human foundation for belief?"

(Cf. "Personality and Telepathy," page 11.)

Revelation has opened to some—most certainly not to all—belief in our survival spiritually. Human experience opens this possibility of belief to all. If, then, human experience gives to all the knowledge that we still live after death, how can it possibly degrade religion? How can religion be degraded by truth being brought home to all?

It is comforting to be told, "Blessed are they who have not seen and believe." But the beautiful words lose all force if they infer that those who *have seen and believe* are cursed.

ALAS for our beliefs if they go no further than the poor horizon of our experience or our logic, or any possible wording of the beliefs themselves! Alas for ourselves if our beliefs are not what we shape our lives, our actions, our aspirations, our hopes, our repentances by!—Geo. MacDONALD.

As heaven and earth are not afraid nor ever suffer loss or harm, even so, my spirit, fear not thou. As day and night are not afraid, nor ever suffer loss or harm, even so, my spirit, fear not thou. As sun and moon are not afraid, nor ever suffer loss or harm, even so, my spirit, fear not thou.—THE VEDAS.



## THE LAMBETH CONFERENCE AND PSYCHIC PHENOMENA.

By THE REV. CHARLES L. TWEEDALE (Vicar of Weston).

This Conference has just decided that modern psychic phenomena should be investigated by psychologists, and warns the public against accepting the modern evidence which, they say, has not yet reached an advanced stage. Thus the dictum of the Conference is that psychologists are to decide on the genuineness of modern psychic phenomena, and that neither Church nor people may receive them until this decision is given. From this it logically follows that the Conference and the Church it represents must forthwith reject and treat as suspect all the Old Testament records of similar visions, voices and other "supernatural" experiences therein recorded, and all the New Testament ones on which Christianity is based, until psychologists have sat in judgment on them and pronounced them genuine. Will they do this? When did the Church ever submit the Bible psychic phenomena to the judgment of psychologists, or accept the genuineness of these phenomena at their hands? Some of the most eminent doctors and psychologists have testified to the reality and genuineness of the psychic phenomena of modern times, and as a matter of fact the modern evidences for the existence of the spirit world and for man's survival after death are as complete as—nay, in some respects more complete than—those of New Testament times.

The Conference also warns the people against investigation through seers or psychics, as "involving the subordination of the intelligence and the will to unknown forces or personalities, and as being an abdication of self-control"; apparently unconscious of the fact that this warning applies equally to all the seers and psychics of the Old and New Testaments, and condemns not only the prophets, the apostles, and the Christ, but also all who sought unto them, and accepted *their* revealed, "supernatural" or other world teaching and guidance. When will the Churches understand that without seership or psychic powers, either in one's own person or in that of others, there can be no objective evidence of a spirit world, or of human survival after death, no revealed religion, and no communion with the Saints departed?

By "GERSON."

The position taken by the Bishops at the Lambeth Conference shows a gradual broadening of view and a more dispassionate and much fairer attitude to the subject than of yore. The Conference sees dangers in connection with it, and no intelligent Spiritualist has ever denied their existence, but the active agency, behind the phenomena, of an almost all-powerful spirit of evil is nowhere suggested. The Devil has disappeared from the scene! There is undoubted danger in "the subordination of the intelligence and the will to unknown forces or personalities," but the practice of spirit communication does not, as the Bishops appear to think, necessarily involve such subordination. Another danger, in their view, is "the tendency to make a religion of Spiritualism." *LIGHT*, and those who associate themselves with its attitude, have never felt any inclination to do this. The possibility of spirit communication is simply a fact in Nature and we do not approve of exalting any fact in Nature into a religion. At the same time a lofty form of religion may be associated with a fact in Nature. The recognition of the beauty and order of the universe does not in itself constitute religion, but in so far as it inspires reverence for the Source of that beauty and order it is a help to the religious spirit. If by some inner sense we have an intuitive conviction of the Fatherhood of God, and its corollary, the brotherhood of humanity, we shall have an intuitive conviction of the survival of the human spirit beyond the change called death. On the other hand, if we have no intuitive assurance of the former fact, proof of the latter through the physical senses will help to give that assurance. All Spiritualists, therefore (whether they call their Spiritualism a religion or not), hold firmly those two doctrines—Divine Fatherhood and human brotherhood—the influence of which, when allowed to have its way in the heart and life of a man, constitutes the highest religion, for it means obedience to those greatest of all commandments, regarding which Jesus said, "This do and thou shalt live." And for the same reason no Spiritualist can accept any dogma—such as the existence of an eternal hell or the old theory of imputed righteousness—which would so lower their conception of the Deity as to make respect, let alone any genuine love, for Him impossible. Outside these limits each of us is perfectly free to adopt any form of faith which appeals to his or her reason.

Another ground of criticism is that Spiritualism "tends to divert attention from the approach to God through the one Mediator, Jesus Christ." For light on the duty of Christians in relation to social problems the Bishops refer us elsewhere to the teaching and example of Jesus. Obedience, then, and not some belief as to office or personality, is the real test of discipleship. For many of us, the first thought of God as Father came when, as children, we were taught to see in the character of Jesus, as set forth in the Gospels, the portrait in time of what God is

in eternity. Through this elder brother of ours we came to know our Father, and in this sense he was, and still is, the "Mediator." Others may attach a different meaning to the word, and they are welcome to do this so long as it is not a meaning which destroys the natural relationship between father and child, and sets the Deity in a light which any good human parent would disown. It is no true relationship if, once he has come to know his father, the child cannot approach him direct. According to some schemes of theology, it is a mistake in the parable of the prodigal son that no third personage is introduced to intercede with and reconcile the parent to his repentant boy. If Spiritualism has helped to sweep away these unnatural notions and make the Fatherhood of God the real thing which Jesus portrayed it, that is to its credit, and not the reverse.

## PROTECTION.

There is an ancient and beautiful teaching to be found in the thirty-fourth Psalm, which, while it is a common experience of the spiritual life, is often proved true in external affairs also. That "the Angel of the Lord encampeth round about them that fear Him, and delivereth them" is an idea naturally so consoling and fortifying as to commend itself in every age to the wistful faith of man. The recent illustration of it on a big scale in the war will occur to everyone, for echoes of the storm of controversy over the Angels of Mons are even yet met with. The strength of the case rests entirely on testimony by the protected, but while no single instance can ever be experimentally reproduced, the feature common to all is constantly recurring. The expression "invisible helpers" was used nearly three hundred years ago by Bishop Hall, who remarks that it would be "easy to fill volumes with particulars of these kinds." The harvest is indeed so great that it would be possible to take any one kind of protective ministry and collect a group of instances of it, from the relief of some lost solitary child up to the safeguarding of an Apostle, or from the finding of a lost key up to the saving of a city. We find not only the lives of the saints and the records of Puritans and Wesleyans abounding in such incidents, but modern biography and travel, to say nothing of spiritualistic literature, make their contribution also.

Few there are who have not heard some such story as that of the Welsh preacher riding on a mountain road near Cader Idris, accompanied by a silent horseman, who disappeared when danger of attack was past, or the similar instance of the late Bishop King of Lincoln. Sometimes it is a dog which appears and disappears, and though guarding the wayfarer, will not allow itself to be touched. Almost always the protection is afforded in lonely mountainous places, and even to men in ships far out at sea, where no human aid is within reach.

There is in particular a modern and very beautiful instance given in that romance of saintship, "Sadhu Sundar Singh," the subject of which was recently welcomed at Queen's Hall and elsewhere, and who is now in America. How strong the appeal of this book is may be judged from the sale of 10,000 copies in three weeks. Barefooted, like the Friar of old, clad only in the yellow robe, the Bible, and the beauty of holiness, this man wandered over vast tracts of India and adjacent countries, and was so familiar with the care of that Unseen Friend to whom his life is consecrated, that he is grateful but not surprised at each fresh proof of it, such as the following:—

"When travelling through a wild part of Tibet and unable to enter the village because of the hostility of the people, the Sádhu took refuge in a cave. He had not been there long when he saw a number of the village people approaching him with sticks and stones, and feeling that his end was near he commended his soul to God in prayer. Within a few yards of him the men suddenly stood still, and falling back some paces, they began to whisper together. Then, again, they came forward, and said to the Sádhu, 'Who is the other man with you in bright garments, and many more who surround you?' He replied that there was no man with him, but with awe the men insisted that they saw a host of bright ones standing all round the cave. Then the men besought the Sádhu to accompany them to their homes, and going with them he spoke of Christ, so that they feared and believed his words."

Let it not be thought that it is only to the saints these things are granted: there are like happenings in lives humble and commonplace, but which the shelter of civilisation prevents from taking such startling forms. We may not have to encounter the watching eyes of a black panther or a deadly snake, but the perils of traffic, of fire, of water, or of sickness, are never far from any of us. What is our protection? We need none, save against our own weakness and failure to believe that without doubt or exception—

"O'er the King's servants watch the King's patrols,  
As guardians of their bodies and their souls."

F. E. L.

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## THE APATHY OF THE WELL-MEANING.

By H. A. DALLAS.

"The power of evil results from the ignorance of the many and the apathy of the well-meaning."—(Leading article, *LIGHT*, August 21st, 1920.)

"God forgive the sins of all good men!"

We have less reason to fear the open hostility of the violent and aggressive than we have the apathy of the well-meaning. Those who believe unhesitatingly in the reality of the Spiritual Universe and the immediate presence and activity of unseen beings in our midst, belong to the class of the well-meaning; and many of them, alas, are guilty of the "apathy" which lies at the root of so much of the misery of the world! Perhaps they do not recognise this, because in relation to the particular aspect of Spiritualism which engrosses their interest they are not apathetic; they are keen to prove the phenomena which establish the facts of survival and communication from the Beyond. But a large number do not realise that these facts are only the preamble leading to wider issues. Many, of course, have realised this, and having established their convictions on these points they have carried their beliefs into their relations with their fellows; these beliefs have become the inspiration of their activities, of their patriotism, of their philanthropy and their religion. To generalise is dangerous—is, indeed, impossible—but there is abundant reason for Spiritualists to examine themselves and to take themselves to task on the score of apathy. If the human race is not to suffer shipwreck in the present crisis of its history, all who believe in the supremacy of spiritual values must apply their belief to practical life, particularly to national matters.

In that remarkable book, "The Hill of Vision," we find this solemn warning, written June 3rd, 1918:—

"Ye not only involve yourselves, but the whole world of your ideals in one common ruin, and by misdirected free-will, which is entirely perverted, set back the clock for generations. Now is the appointed time, for now self and its infirmities are the pendulum swinging to the darkest night of barbarism. Follow the Spirit! Yield to the influence of the Divine, which would fain control you—and the world advances by the longest stride it has ever taken to the borders of the Kingdom, the Millennium. Darkness and Light! Self and God; appeal to the lowest and the highest. Which, in the relief from the impending menace, will ye accept?" (p. 88.)

That warning was given two years ago; can we now form any notion as to the direction in which the pendulum is swinging with greatest speed, and as to which alternative we as a nation are leaning?

It is not easy to gauge events, or to ascertain clearly the trend of the soul of a nation; but some undeniable facts demand the attention of all who would not succumb to apathy.

The report of the Home Office shows a great and rapid increase in convictions for drunkenness. The figures are still considerably below the pre-war level, but they have doubled within the year. Among other suggested causes the report mentions that there is "less readiness to realise that the progress towards general sobriety, won during the war, ought to be carried on in peace-time." "Less readiness to realise"—in other words, apathy. We, who claim to believe that a lofty fellowship of spiritual beings are ready to co-operate with us, and are eager to find agents on this earth through whom they may carry on their work for the uplifting of mankind, are surely bound to turn our attention to an evil which unquestionably lies at the root of most of the misery and folly of the world—that is to say, excessive indulgence in alcohol. It is this which robs men and women of self-control and hinders clear judgment; it is this which materialises the mind and clogs the physical senses. What interest do we take in discovering the best immediate method of dealing with this evil? The best immediate method may not necessarily be the most ideal; gradual remedies are usually preferable to drastic measures, an immediate half-measure may be preferable to an idea at present impossible.

To be ignorant or apathetic on this subject is, surely, criminal, if by knowledge and effort we can become channels through which ministering spirits can work for the uplift of our nation.

What is wanted is not spasmodic enthusiasm, but steady, intelligent interest; "the position in this country is serious and urgent" (see July-August monthly notes of the Temperance Legislation League). Is it too much to ask of Spiritualists that they should take some trouble to acquaint themselves with the conditions which at present look so ominous and with the remedies proposed by the Temperance Legislation League, which exists to promote reform by legislation and the effective administration of the licensing laws?

A friend wrote to me recently saying that she had lost interest in Spiritualism because she found Spiritualists so absorbed in one subject to the exclusion of others. "We

should be on our guard that it may not be justly said of us that we are indifferent to social evils, and uninterested in social reforms, which are as really spirit operations as are any direct manifestations of the discarnate." ("Objections to Spiritualism Answered," p. 117.)

V. C. Deseris, in his book, "Psychic Philosophy," makes the following quotation from Andrew Jackson Davis:—

"Whoever is a consenting party to a wrong, comforting himself with the base reflection that it will last his time, shall bear his portion of that wrong through all time. And in the hour when he and I stand face to face he shall surely know it, for my name is—Justice! And the Spirit departed, turning its face hither and thither as it passed along its ceaseless work, and marking all on whom it looked" (p. 340.)

## TESTING THE SPIRITS.

Mr. R. H. Saunders (Sarbiton) writes:—

This generation is no worse, probably, than preceding ones, in its anxiety to receive signs and proofs. And from the new investigations in Spiritualism, with its apparent wonders and mysteries, it is not surprising that clear evidence should be demanded. I submit some interesting experiences of my own, and venture to say that they afford undoubted evidence of the work of intelligences on the other side of the veil, and of the identity of those intelligences with the individuals they purport to be. They absolutely rule out telepathy, or the subliminal, with its vagaries, and the many fantastic theories sometimes put forward, and leave only the simple and true solution, *viz.*, that our so-called dead are really communicating with us.

We are a small circle, destitute, as far as we knew until recently, of a vestige of psychic power. Owing to the death, a year ago, of a dearly loved daughter of one of the sitters, an interest was aroused in Spiritualism, and we were advised to sit at a table. Nothing happened for several sittings, but one evening we got emphatic tilts, and ever since we have received messages from relatives, friends, and even strangers, who in earth life held elevated positions. As Scripture tells us to do, we tested these spirits on a great many occasions, and they gave us proof after proof of being what they claim to be. This, however, has happened to many investigators. But we have received confirmation and cross confirmation in a remarkable degree. We are told, through the table, that certain of our friends (names given) "across the border" will speak through a trance medium, a young lady who makes no public use of her gift and does not receive payment. The lady knows nothing of the messages through the table, yet we find the promise is fulfilled to the letter. Should we be uncertain as to a word or phrase used by the medium, we apply later on to the table, and it is all cleared up. Again, a Direct Voice medium is about to visit our district. We ask our spirit friends, through the table, "Do you know who is coming?" They reply "Yes," and give the names of some who will speak and some who may probably do so. And those who on earth were fond of singing tell us the very names of the hymns or songs they will sing. Further, they promise to bring the sons (who passed out during the war, and unknown to any of us) of a friend of one of the sitters. Precisely as predicted we get the very ones who said they would come, singing (and most beautifully, too) the songs they said they would, and the lads come and give loving messages for their parents.

Thus we get confirmation of the table messages by the trance medium, double confirmation of the trance medium by the table, and triple confirmation by the trumpet medium—the mediums being unknown to each other, living hundreds of miles apart, and being quite ignorant of what the table had to say. This is surely "proof"!

## A CLERGYMAN PRAYS FOR THE DEAD.

A Grimsby lady sends us the following as an instance of the changing views of clergymen in regard to the so-called dead:—

In June, the Rev. H. C. Orr, newly-appointed vicar of All Saints' Church here, preached a sermon on "Our Blessed Dead," and he had so many requests for specimen prayers for the dead as an outcome of the sermon, that in the July magazine a rather long, but very beautiful, prayer was printed, containing the following paragraph, which particularly struck me:—

"Tell them, O gracious Lord, if it may be, how much we love them and miss them, and long to see them again, and if there be ways by which they may come, vouchsafe them to us as guards and guides, and grant us a sense of their nearness in such a degree as Thy laws permit."

We have regarded the angels as fairies, nymphs, luxuries of the imagination, poetic fancies, and so forth. The stories in the Bible about angelic-appearances have been nothing more than "stories in the Bible."—"Angels Seen To-day," by G. MAURICE ELLIOTT and IRENE HALLAM ELLIOTT.

\* Office, Parliament Mansions, Victoria-street, S.W. 1.



## London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

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### INTERPRETATIONS.

We recently had to reply to a number of questions on difficult aspects of Spiritualism, and to point out that we concentrated our attention on its main issues, leaving small points of perplexity as "marginalia," to be settled as we went along.

The fact that some of those who have found the simple truth have attached to it certain weird doctrines is, perhaps, to be deplored, but their proceedings in no way detract from the truth of the primal statements. It is not to be denied that some of these extravagances give opportunities to adverse critics, but the critics are not infrequently found to harbour eccentric ideas of their own. They point with derision to the numerous people who, conversing with those in "the unseen," claim to have been brought into contact with the bearers of some of the great names in the world's history. Such claims the objectors regard as absurd, proving the whole matter a delusion. It is probably the case that in many instances the persons who profess to receive messages from famous characters are deceived—self-deceived it may be. Yet we have known instances of people in humble circumstances who could tell of friendships with men and women eminent in art, literature, science and the social world—people who had been welcome guests in high places. They were usually discreetly silent concerning their experiences except to their intimate friends. To have talked of such things to the coarse-grained folk amongst whom their later life had been cast would have been to provoke an incredulous sneer or that tap on the forehead which conveys a suspicion of the sanity of the person criticised. There are scores—hundreds—of such instances—as most of those with a wide experience of life and its strange medleys and contradictions are aware.

In dealing with the world beyond, we are in contact with a realm where the old social and intellectual barriers between minds are thrown down, where many of the old standards of eminence no longer apply, where many of the so-called "great" are great no longer. The scepticism of the critic in these matters, then, often shows a defect of imagination. If a person obviously deficient in any graces of mind or soul claimed to be in intimate communication with—let us say—Socrates or Plato, we should instinctively distrust his statement, not because of any supercilious theories on the subject, but merely because of the perception that there was no true spiritual relationship. For that, after all, is the element that really counts. The objections usually urged in these matters are for the most part of a mechanical kind, betraying the inability of the objector to rise superior to the prejudices and preconceptions of the world in which he lives.

Then it is said great men who "come back" do not talk as we should expect them to talk. But when we meet them in this life they often disappoint our expectations in precisely the same way. They are marvellously commonplace in their modes of expression in private relationships. So that if we heard of Nelson returning from spirit life to proclaim that "England expects that every man, &c.," or of John Keats announcing that he was "killed by the reviewers"; or of Sir Philip Sydney with a message referring to the cup of water sent to the dying soldier, we should be politely incredulous. We do not look for the orthodox and theatrical in these matters, and we shrewdly suspect that they would not even suit our critics, albeit these persons appear to impose standards of this kind. Evidences are needed, of course, but we cannot always

put our spirit visitants in the witness-box. We get from time to time very conclusive tests of identity, but of the laws and conditions under which these come we are very ignorant. Nor can we tell why they sometimes appear to be withheld.

But do the scoffing observers, or the Spiritualists who are bewildered by eccentric communications, ever pause to think how many strange and distorted doctrines are taught and practised by human beings—spirits still in the flesh, some of whom are quite orthodox people? Why is it more pardonable for incarnate souls to preach an irrational creed than for exanimate ones to do the same? And why is it so difficult to believe that people whom we regard as absurd and fanatical in their ideas *here* may not *there*, for a time at least, exhibit the same eccentricities? It is not true that communicators of this stamp are in anything like a majority, but they *do* communicate and they *do* find followers amongst those like-minded, just as they would in this world. And doubtless they do their work in the Divine economy of things. They stimulate us to think for ourselves, they drive us strongly back on Nature and Reason. Possibly, also, they assist in conserving certain truths until the mass of mankind is ripe for them, for it is apparently ordained that some of us shall only reach Truth after many encounters with its distorted images, so that we may at last recognise and embrace the Divine reality. Again, it is to be remembered that our own views are not necessarily true as against the views of those who differ from us. The Universe has verge and room enough for a host of conflicting opinions, each having some relation to reality on different planes of perception.

But the main issues are simple—a life that is not bounded by the grave and a great human family none of whom are cut off from relationship with each other and with their Divine parentage. And as we journey onwards and upwards there is no lack of guidance and direction. There is many a flickering will-o'-the-wisp to deceive the wayfarer, but always the clear light of Nature and Reason; many a tortuous by-path, but always the broad, high road.

### A CLERICAL CRITIC MEETS HIS MATCH.

In the "County Express" (Stourbridge) of the 14th inst. appears a spirited reply by Mr. Walter Jones to a vehement sermon preached a fortnight earlier by the Rev. Canon E. Brewer, denouncing "so-called Spiritualism, or, as it should be called demonism," as "a pernicious sect founded by purely immoral men . . . a system of seductive teaching against Christianity, and condemned by the Word of God." Persons who do not recognise that any attempt at intercourse with the departed is forbidden are told they are in danger of being deceived through evil spirits, while as to the people who at the recent luncheon to Sir Arthur and Lady Conan Doyle put up their hands as claiming to have had communication with their departed friends, the Canon can only exclaim, "Poor deluded souls!"

Mr. Jones replies that he is not ashamed to confess that he was one of those "poor deluded souls," and that he esteems it a privilege to have been permitted to attend that gathering. The incident to which the Canon alludes he regards "as an awe-inspiring experience that those who witnessed it will never forget." He adds:—

"I was brought up as a member of the Church of England. When I asked for bread, they gave me a stone; and like thousands of others, I drifted into materialism, ignored the Bible, lost all faith in the efficacy of prayer, until in 1906 I came in touch with a Spiritualist psychic, an illiterate Lancashire factory lass, whose abnormal powers of psychometry, mediumship, clairvoyance and clairaudience gave me the surprise of my life, and for fourteen years I have steadily investigated the various phases of phenomena, which increased my reverence for the Bible, restored my faith in prayer, made me more tolerant, and gave me a broad spiritual outlook that I would not exchange for all the wealth in the world.

"At private sésances in my own home, guests, including Church of England and Nonconformist ministers, have expressed their surprise and delight at the results obtained and the high moral and religious tone of the addresses given by the mediums.

"Canon Brewer admits the existence of evil spirits, but apparently doubts the power of angelic spirits. His suggestion of demons is somewhat belated; a similar accusation was made against Jesus Christ by the Pharisees, and his reply (Matth. xii., 27) was, 'If I by Beelzebub cast out devils, by whom do your children cast them out?'



## FROM THE LIGHTHOUSE WINDOW.

The "Revue Spirite" for August reports the establishment in Belgium of a new federation of Spiritualistic Societies, under the presidency of M. Houart, to be known as the Union Belge du Spiritualisme Moderne. The journal "La Vie d'Outre-Tombe" is to be the official organ of the Union.

Messrs. Holt, of New York, are beginning a new "Psychic Series" at once with "The Unseen Doctor," by E. M. S., followed by "After Death Communications," by L. M. Bazett, and "Claude's Second Book," by Mrs. Kelsey Bamber.

Dagonet, in the "Referee," who rarely misses an opportunity for exercising his wit on the subject of Spiritualism, writes, "Recently, at a send-off luncheon given to Sir Arthur Conan Doyle by the Spiritualists of the United Kingdom, Sir Arthur asked all those of the company who had been in communication with the dead to rise in their places. Two hundred and fifty people stood up. Ninety-five per cent. of the company were in communication with the dead. And I, with three telephone lines, was unable to get into communication with the living."

Reviewing a batch of psychic books, a writer in the "Saturday Westminster" says, "An intelligent and inquiring Mary Rose who slipped out of the world in 1870 would find a queer host of surprises awaiting her on her return this summer. The more obvious of these spring to the mind at once, but for my present purpose it will be convenient to imagine that before the fairies called her she was just beginning to take a contemptuous interest in the records of the strange miracles worked by Mme. Blavatsky, Stainton Moses, D. D. Home, and the Davenport Brothers. Let me, indeed, go a little further and postulate that our Mary Rose was a convert to the new materialism of that age; that she had read her Darwin, her Lyell, and her Huxley, and was in a position to pour contempt on what she would have regarded as all this 'spiritualistic nonsense.'"

He continues, "Then let us picture her stepping back into the solidities and logicalities of the flesh, to find a prominent publishing house delivering a steady stream of books on a subject that in her day was entirely disregarded by the scientist, a subject that she herself had believed to be the dying spirit of medieval superstitions; to find also that the same firm had just issued the first number of the 'Psychic Research Quarterly,' the contents of which were not contributed by hysterical spinsters, but by such presumably eminent and able men as F. C. S. Schiller, M.A., D.Sc., Sir William Barrett, F.R.S., and T. W. Mitchell, M.D. Surely our Mary Rose would readjust her pince-nez, if not immediately her mental attitude."

A correspondent in America informs us that Dr. Albert D. Watson, author of "The Twentieth Plane," is publishing in September a new book to be entitled "Birth Through Death," consisting largely of communications received through the psychic, Mr. A. J. Benjamin.

Mr. John S. Balderstone, in his war-play, "The Genius of the Marne" (Allen and Unwin) causes the wraith of Napoleon to appear to General Joffre at a critical period of the battle of the Marne. Mr. George Moore, in a preface, says the dramatist "would seem to think that a man of genius is but the mouthpiece of a voice speaking from beyond."

Mr. Tom Tyrell, of Blackburn, the well-known clairvoyant, made his farewell public appearance at Glasgow on August 7th, after forty years' connection with the Spiritualist movement. Mr. Peter Galloway, on behalf of the Glasgow Association, expressed the appreciation felt by all for Mr. Tyrell's splendid work.

The Rev. C. L. Tweedale has a letter in the "Daily Mail" in reply to one in that journal by Dr. Reckitt. Mr. Tweedale writes, "If Dr. Reckitt has never come across anyone, not insane, who has heard voices from the dead, this simply shows that he has had no experience of the subject and knows practically nothing about it. There are hundreds of responsible people in this country who have had the experience and have the knowledge which Dr. Reckitt lacks."

The "Book Post" writes, "The wave of Spiritualism is not confined to these shores; it is spreading all over the Continent, and no one can foretell what the outcome may be. The well-known dramatist, Julius Magnusseis, has written a book dealing with his experiences in Spiritualism, which has run into ten editions in Denmark within a few weeks. An English edition, entitled, 'God's Smile,' will be published by Messrs. Appletons simultaneously in England and America. We are told that translations are preparing in many Continental countries."

"Vanoc," in the "Referee" (August 15th) is intrigued by the Sideric Pendulum, to which we referred last week. He says it "has interested me so enormously that I have set many friends to work checking my modest investigations into the truthfulness or otherwise of the statements presented." He tested the device with about a hundred and fifty autograph letters, and describes the results as wonderful. Friends, in their own houses, tried the same letters with the same results.

"Vanoc" used the suspended ring over the signatures of William of Orange, King Edward, and the late Kaiser. He writes, "The circle over the signature of William of Orange, which was signed when he was King of England—it could not have been earlier than 1689 or later than 1702—is strong, virile, and complete. William of Hohenzollern's signature exhibits moral degeneration and the lying habit; also mental instability, as is to be expected from his degenerate ancestry. King Edward's handwriting is interpreted by the pendulum as strongly male, wayward and intense as to personality; a true friend and a dangerous enemy." A sceptic would doubtless ask if the same results could be obtained without knowing beforehand to whom a particular signature belonged.

A quaint point of view is expressed by "Vanoc" when he notes with approval Sir A. Conan Doyle's remark that he cannot claim the Sideric Pendulum as bearing directly upon Spiritualism. He says, "If it had any connection with the forces behind the Veil I would have had nothing to do with it, for, having investigated to the best of my ability spiritualistic phenomena, rightly or wrongly I have come to the conclusion that no man and no woman ever yet attempted to pierce the Veil without injury to their judgment, their character, and (possibly) their destiny. Some of the forces by which we are surrounded are hidden and obscure. Though confused with spiritualistic phenomena, these forces are natural forces. The great forces are the Silent Forces like Gravitation and Sea Power. So far as the great Silent Forces operate within the perimeter of man's life they are worthy of investigation; the wonder is that they have been so little investigated."

"Vanoc" is reaching the truth along his own lines, which is the right and proper way. His distinction, however, between what he terms "the forces behind the Veil" and "natural forces" is one without a difference. Can any unseen operator use a force which is not natural?

Mr. A. W. Orr writes:—"With reference to the incident of Walter Tewson's dream (p. 269), the following narrative may be of interest. Many years ago a friend of mine, whom I will call Mr. W., was in charge of some important engineering work on the outskirts of a large town in Yorkshire in which his mother and sister were residing. His sister was very seriously ill, and for several days lay perfectly unconscious. Mr. W., riding into town to inquire about his sister, as was his custom every morning, noticed that all the blinds in the house of some intimate friends were drawn, and asked a maid who was at the door the reason. She told him that during the middle of the night the lady (Mrs. X.) had died suddenly. Much shocked at the news, he proceeded to his mother's house to learn how the invalid was progressing. His mother said that there was no change in the patient's condition, but that in the night she had for a moment regained consciousness, and said to her mother, 'Mrs. X. has just died,' and then relapsed into her previous state of insensibility. No doubt there have been many instances which would demonstrate equally clearly the power of receiving knowledge independently of the physical organs."

Templemore, near Thurles, in Tipperary, is now a place of pilgrimage for thousands, owing to alleged miraculous cures at the shrine of bleeding statues.

Mr. H. Devereux Gordon has issued a pamphlet entitled "Glastonbury, the English Mecca" (Glastonbury Press, price 3d.). It deals with the coming of wider interpretation of the Christian faith, in which the most ancient teaching of the Holy Grail will once more assume its rightful place. The end of the temporal power is foreshadowed, and the Cup takes the place of the Cross as the symbol of the coming spiritual unity of mankind.

Glastonbury, according to Mr. Gordon, is the pre-ordained focus for the reunion of the scattered units—both in a religious and a racial aspect—the units which go to make up the wonderful British Empire. This revelation of the great mission of England is founded upon writings received during the past twelve months by Mr. Gordon, and these, we are informed, accord in a striking manner with many predictions in the as yet unpublished script received by Mr. F. Bligh Bond.

Major Hilder Daw has in the press a book entitled "The Hidden Life Spring: A Manual of Spiritual Healing." It deals with the historical as well as the most approved modern practices of healing in England and France.



## SPIRITUAL FELLOWSHIP.—II.

The solution of the problem how to bring home the reality of God and the actual existence of discarnate souls to those who have no belief in either, can be hopefully attempted only from the starting point of phenomena which are unaccountable for unless on psychic lines, thus proving the existence of supernormal powers. No other way is possible, because theological notions have so saturated the minds of men that the very word "God" at once arouses theological concepts instead of the idea of Spirit—at once immanent in all matter, dynamic, creative, and supremely righteous, governing Nature by physical laws and governing man by the laws of spiritual consequence. This, however, is the conclusion on which any durable social reconstruction must inevitably be based.

After verification of the phenomena, the next step is to prove that these supernormal powers pertain to the psychic Self, of which the material body is the partial representation; and then to show by the various proofs of discarnate intelligent action, which Spiritualism has made familiar to many, that this Self survives the death of the body. The irresistible inference that the truly human evolution is psychical and ethical, rather than material and organic, next follows, and is supported by the facts of history which, by careful analysis, will always show that the decline and fall of nations invariably follows on a lowering of the moral standard in practice, quite apart from any dogmatic theology.

There is, therefore, an ethical law in the universe which stands above all human conventions and interpretations, and transcends all theologies soever.

This conclusion is reinforced by the scientific discoveries that the origin of biological variations is psychic, neither accidental nor brought about by selection or adaptation, these latter being only the mechanism for confirming or rejecting the variations which are the starting points of new species. It is also supported by the physical discoveries which present the material "atom" as a centre of energy, and see in its mathematical laws a proof of Immanent Mind.

This sequence of reasoning is to some extent acknowledged by the Conference, which recognises in it a protest against a materialistic view of the universe; and this recognition of the work done by Spiritualism is very welcome, and much more than some of us ventured to hope for.

The resolution, says, however:—

"This Conference, while recognising that the results of investigation have encouraged many people to find a spiritual meaning and purpose in human life, and led them to believe in survival after death, sees grave dangers in the tendency to make a religion of Spiritualism. The practice of Spiritualism as a cult involves the subordination of the intelligence and the will to unknown forces or personalities, and, to that extent, an abdication of that self control to which God has called us; it tends to divert attention from the approach to God through the one Mediator, Jesus Christ, under the guidance of the Holy Spirit; to ignore the discipline of faith as the path of spiritual training; and to depreciate the divinely ordained channels of grace and truth revealed and given through Jesus Christ our Lord."

With the warning against making a new religion of Spiritualism we rejoice to be in entire agreement. For a long time past *LIGHT* has consistently maintained that the supernormal phenomena are rightly understood as fundamental to Religion as such, both historically and in their essence, constituting a basis of experimental facts whose recognition involves a spiritual fellowship which includes many varieties of creed.

The actuality of these facts, like the actualities of the political and social situation, hardly came within the reference of the Conference, but both are of course essential to any grasp of the real position. We draw our inferences from substantiated facts and we must enter our protest against several of the charges brought against "the practice of Spiritualism as a cult," which we can only understand to mean the practices of Spiritualists generally. Only an abuse of Spiritualism involves the subordination of the intelligence and the will to unknown forces or personalities. We could quote many warnings in *LIGHT*, in the writings of Spiritualists, and in the messages received from the Beyond, against this very thing; and a very large acquaintance with Spiritualists leads us to think that these warnings are generally followed, and that quite genuine dicta from the other side receive as carefully critical consideration as the utterances of men still in the flesh.

The other objections trench on theological ground where we do not care to follow, but the guidance of the Spirit (which even theology identifies with the mind of Christ) can hardly be held subversive of real Christianity. It is our claim that a careful and unbiassed consideration of substantiated psychic facts leads to, and even compels, the one great unifying principle which, if acted upon, would compose all social differences—that *God is Spirit*, that all things exist from that Spirit, and derive their laws from His Immanence, that His mode of government is by the laws of spiritual consequence, which work out in degeneracy and disaster to those who disobey them but in glory and honour and life to those who work righteousness. Forgetfulness of God as the motive-power with which all human effort must

be co-ordinated, is the sickness of the world; and our movement proceeds not from human discoveries alone nor from human opinions, but from that vivifying Power which leads man forward into all truth and makes him free in a spiritual fellowship which transcends the limitations of all modes of verbal expression and harmonises all aspirations of honest minds.

S. DE BRATH.

## TABLE EXPERIMENTS WITHOUT A MEDIUM.

My only reason for suggesting that the following messages—or apparent messages—may be worth recording is that they were obtained through the table entirely by myself, without the help either of a medium or, in two instances, of even another sitter, and that I have no reason to think that I am at all "psychic"—except so far as we all are. They may, therefore—slight and trifling as they are—interest such beginners as dislike publicity, distrust paid mediums, and have no mediumistic friends.

I have records of about one hundred such attempts, containing perhaps three or four hundred "messages." Of these some appear to be incorrect or misleading, or even unmeaning, while some are, I think, undoubtedly created by my own mind. Some carry conviction to myself, but would not do so to anyone else, and a few, from which I select three, are to some extent evidential, though not excluding the possibility of that rather far-fetched theory of Telepathy, which implies the searching of the mind of a third and uninterested person. I will put them in order of time.

(1) My son Martin, who was killed on the Somme, had several times, through mediums and the table, referred to some small photos. of himself taken at the front, of which we could (otherwise) hear nothing. On October 22nd, 1917, I was trying the table with my daughter, when Martin spelt out, "Clark took the small photos" (I have no permission to mention the name, so have substituted "Clark" as containing the same number of letters). I then remembered that there was a Captain "Clark" who had been a fellow officer of my son's, though not a special friend, nor one I had met or had the slightest reason for associating with my photo. I, however, wrote to him, and received four particularly small snapshots taken by him, in all of which Martin appeared. He had made a special point of the small size, and these measured 2½ in. by 1½ in.

(2) On December 1st, 1917, when I was trying the table alone, the name of my oldest friend, from whom I had received many communications, was spelt. I asked if he had any message he wanted me to give. He said, "Yes," and I asked to whom. I expected his wife's name—with some easiness, as I knew her views, which prevent my now giving my friend's name—but to my surprise "The Trooper" was spelt out. I said I couldn't understand this, and asked for a name, when that of his son was given. A week later he said he did not want me to write to his son, but to wait, as I should hear from him on the subject of my psychic reading. The son was at that time in Salonica, and I had no reason for thinking that he had any interest in psychic matters, but sixteen months later, on his return to England, he asked me to come and see him, and I found first that he was much interested in psychology, and secondly that "The Trooper" was specially appropriate. He had gone out to the Boer War as a trooper in his County Yeomanry, and his father, who had been much distressed by the rough conditions of the troopship, when seeing him off, used to call him "The Trooper," and he (the son) was convinced that the nickname would have no meaning to any one but himself and his father. Certainly, I had never heard of it, though I may have known at the time that he went out in the Yeomanry.

(3) On July 7th, 1920, I was again alone at the table, when my son Martin—my most frequent communicator—spoke. His sister was away in Devonshire, and I asked if he knew this. He said, "Yes," and I then asked if he could tell me some little thing about her as a test. He spelt out, "She saw a queer door-way—wooden—she sat on stone." I had heard nothing from my daughter while away, but on her return I found that she had gone over to a little sea-side village near where she was staying, had noticed a curious thatched porch to a cottage, and had sat on a stone wall opposite while looking at it.

ARTHUR M. HEATHCOTE.

BEFORE the immense possibilities of man, all mere experience, all past biography, however spotless and sainted, shrinks away.—EMERSON.

"SEUL, LE SPIRITISME PEUT RENOVER LE MONDE," by Henri Regnault (Mandaury, Paris. Price 1 f. 75 c.) deals principally with the life and experiences of the French war Allan Kardec, of whom the author is a devoted disciple, and is a reprint of a lecture given by M. Regnault before the Fédération Spirite Lyonnaise last April. The author considers that the time has now come for the knowledge of Spiritualism to be spread abroad by all possible means, and looks forward optimistically to a new era close at hand, which will put an end to "the torment of cruel egotism which menaces the world."



## SPIRITUALISM IN THE BIBLE AND THE TALMUD.

Mr. Z. Weissilberg, a Jewish gentleman, residing in Bulawayo, S. Rhodesia, has sent us a copy of "The Jewish Guild Journal" of that town, containing an article by him written to show that so far from Spiritualism being a modern thing, dating only from 1848, it is at least as old as the Hebrew nation itself. We give the following abridgment:—

Our great legislator has commanded us to "regard not them that have familiar spirits" (Lev. xix., 31), and taking the Scripture literally, it would seem that the practice of Spiritualism cannot be tolerated in a Jewish State. But in spite of that, our great men have used spiritualistic mediums, or were themselves gifted with mediumistic power, and according to the Old Testament and the Talmud they have conversed with the dead as easily as we with the living. This seems very contradictory to the law of Moses.

Rabbi Abram ben Ezra, the great commentator on the Scripture, has surprised the literary world by defending Spiritualists, saying that Moses forbade the use of false mediums only, but not those who are really gifted with the true power (see Ben Ezra on Leviticus xix., 31). According to these explanations Spiritualists have not committed any breach of the law of Moses by practising Spiritualism.

The Book of Job, whether written by Moses or in the time of Moses, is certainly very ancient, one of the oldest of all the Biblical books, and in it is described, in most poetic language, a spiritualistic séance. Eliphaz the Temanite says: "Now a thing was secretly brought to me, and mine ear received a little thereof . . . then a spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof: an image was before my eyes; there was silence, and I heard a voice saying . . ." (Job iv., 12.)

This is Spiritualism plainly enough.

The First Book of Samuel gives us in simple words a spiritualistic séance where the principal figures are the first Jewish King, Saul, the great prophet Samuel (then dead) and a woman, a medium. The Rabbis of the Talmud have explained all the words that the medium spoke, also the message of the prophet, and no Talmudical Rabbi has dismissed the story, or stated that it cannot be read literally, as they used to do with certain passages of the Scripture. This proves that the Talmud took it for granted that spirit communication was a well-known and established truth.

Rabbi M. L. Malbin, one of the great modern orthodox commentators on the Scripture, says that this story proves that Spiritualism is a true doctrine. (See Malbin on I Samuel, ch. 28.)

A more wonderful piece of Spiritualism is narrated in I Kings, ch. 22, which establishes, as does the previous quotation from Samuel, that departed spirits retain their memory, affection, etc.

The story is that King Ahab wished to wage war against a neighbouring State. Four hundred prophets advised him that he would succeed; only one prophet predicted failure. He told the king this very strange story—that a spirit undertook to lead astray all the four hundred prophets to encourage the king to go to battle in order that he should be killed.

The Talmud says this was the spirit of Naboth whom the king had robbed and murdered, and this spirit by misleading the four hundred prophets took his revenge. The king went to war and he lost his life. It is a most thrilling story and proves that the spiritualistic doctrine that the dead retain their memory was well known in the time of the Talmud and Old Testament.

In II. Chronicles xxi., 12, it is said: "There came a writing to him (King Jehoram) from Elijah the prophet," giving a certain important message. The prophet at that time was no more on earth, he had departed long before. It is not said in the text that the prophet had sent a writing, it is said "there came." Was that a message from the departed prophet through automatic writing? The words of the Scripture "there came a writing," have puzzled all the great commentators on the Bible. I wonder if I have the right explanation? If I have, then I have proved that messages by automatic writing from the spiritual world were known to the Biblical writers.

In the Talmud (tract M. Kuton) we are told that while the great Rabbi Nachman was dying, one of his friends who was by his bedside, asked him to appear after death and inform him if he had any pain while dying. Rabbi Nachman appeared after death and told him that he had no pain, and that if there was any possibility of returning to life he would not wish to.

Isn't that Spiritualism plain enough?

In the Talmud (tract Gitten) we are told that a non-Jew "Ekelus" (possibly the great translator of the Pentateuch) consulted the spirits of the Emperor Titus and Balaam and several other spirits, and asked them questions and received answers. Many of them had died hundreds of years before that. In Midrash Rabah it is said that a Roman Governor of Palestine of the name of Ternus Rupus asked Rabbi Akiba what proof had he that Saturday is a holy and different day to the others. The Rabbi told him the proof was that a medium could call up the spirits of the dead any day but not on Saturday. The Roman tried and he found it correct. The fact that Rabbi

Akiba was so certain that a spirit could be called up on any day save Saturday proves without doubt that this Rabbi knew a great deal about Spiritualism.

Rabbi Akiba was not only a great Rabbi, but also a statesman and a political leader of the Jews in very troublesome times.

Sir Oliver Lodge says that his son Raymond told him that he had several friends in the other world. It is plainly mentioned in the Talmud (tract Kesubeth) that when the righteous man dies many departed spirits come to receive him. I hope the reader will admit that I have proved my point—that Spiritualism is *not* in its infancy, but was very well known to our ancestors as an established fact. There is nothing new under the sun.

## THE MUMMY OF ILL-LUCK.

We print the following letter without committing ourselves to the expression of any opinion as to the actual source of the manifestations referred to—a matter of which we have at present no means of judging. Of the *bona fides* of the writer we entertain no doubt whatever:—

About the year 1909 there was much discussion in the Press on the strange succession of about a dozen disasters that befell the various owners, carriers, and photographers of the mummy case, No. 22542, now in the British Museum. The powerful etheric being associated with the material form originally enclosed in this case has lately manifested her existence in a much more pleasing and beneficial manner (of which your readers will soon be able to judge for themselves) as the result of sympathetic exorcism of her body-bound condition. To complete the study of one of the best known of the "immortals" will those of your readers who have had any personal experience of her vibrations send on to you a short summary of them at once? It is very important to trace an alleged supernormal photograph of the case (which disclosed the photograph of a living Egyptian face) recorded in a number of "Pearson's Magazine" in 1909 as having been taken by a well-known photographer in Baker-street, who died soon after doing so. It is desired to compare this with a portrait of her painted after a vision, and other records in the interests of the only science that really matters.—Yours, etc.,

THE RECORDER.

## MR. BOTTOMLEY COMMENDS THE BISHOPS.

Mr. Horatio Bottomley, in an article in the "Sunday Pictorial" (August 22nd), entitled "Hats Off to the Bishops!" speaking of the recent Lambeth Conference, writes:—"Inevitably the Conference has had something to say about Spiritualism. As regards the possibility of communication with the departed, the Bishops go no further than to state that 'there are phenomena which appear to support that hypothesis.' Guarded as this conclusion is, it seems to imply a growing soberness of judgment upon this fascinating theme, and I for one am heartily glad that there has been no repetition of earlier attempts to dispose of psychic manifestations as the black artistry of the Devil. To my mind such sinister assumptions are sheer stuff and nonsense. It appears from the Bishops' Report that the official attitude of the Church of England towards the remarkable phenomena adduced by Sir Oliver Lodge and Sir Arthur Conan Doyle, to name the two chief living protagonists of the movement, is an eminently reasonable one, involving as it does a wise suspension of judgment pending further research, and an avoidance of any too hasty condemnation of novel methods of arriving at Truth."

## TRANSITION OF MR. W. J. INGE.

We regret to record the decease of Mr. W. J. Inge, a very old worker in South African Spiritualism. He was the first President of the Spiritualists' Union there, and is regarded as the founder of the movement in South Africa. He was a man of sterling character, staunch, enterprising, and of marked ability as an organiser. He faced boldly the penalties entailed by his devotion to an unpopular cause, and has left a legacy of invaluable pioneering work.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations: Robert Salvesen, £1; A. Scott, 5/-; "Acknowledged," 5/-; Miss J. M. Brewills, 2/6.

THE REV. F. FIELDING-OULD, writing in the August "Occult Review" on "The Future Life and Spiritualism," observes that "The authorship of spirit messages may be suspect and the methods employed in receiving them despised and ridiculed, but the body of doctrine which has been accumulated is of such a quality that it demands some thoughtful consideration by every seriously-minded man." In the same number Miss E. Katharine Bates contributes some interesting reminiscences of the late Dr. Baraduc and his clairvoyant methods of diagnosis.



## EUROPE AND ASIA: A DIALOGUE.

(Continued from page 271.)

[The conversation below is between a Brahman, an Englishman, and a Spiritualist friend of the latter.]

E. I have invited a Spiritualist friend to join our discussion this evening, because he feels, as we do, the urgent need of effective religious impulse in the world and he has his solution, which you may like to hear.

S. I am not prepared with any cut-and-dried solution: I would rather hear what you two have to say on the situation.

E. Well, our Brahman friend here thinks Irreligion is the root of all the trouble and unrest.

S. Fundamentally that is true, or even a truism, but it does not help matters much, for if people are irreligious, what can change them? The most strenuous efforts at revivalism do not touch those who despise and reject all religion.

B. May I be permitted to say that I think Europe goes the wrong way to work; you deal with symptoms rather than with causes. Your statesmen, for whom I have both respect and gratitude, see the evils, and think to remedy them by material means alone, by programmes, and concessions to conciliate irreconcilables. There was, too, a prevalent notion that the miseries and the cruelties of war would so horrify the democracies of the world that force would be universally felt to be no remedy and that a new era of peace and reasonableness would set in of itself. Now, the leaders of democracy are openly preparing for violence which would produce far greater miseries and cruelties. Why? Is it not because the mentality of Europe is unchanged? Would it not be better to go to the root of the matter and try to change that mentality?

E. You do not attempt that in India.

B. Ah, my dear friend, let us drop comparisons between Europe and Asia: we are nearly as disturbed as you are. Let us see the facts as they are; that human beings are essentially the same, but modified by local conditions and hereditary teaching. All alike are the victims of misdirection—Avidya, ignorance of realities. I said, and you agreed, that this ignorance is disbelief in God in any practical sense; and the idea that crime is less criminal, or even justified, when prompted by a political motive. This is Irreligion.

E. But people generally do believe in God.

B. Do they? I think not; they sometimes believe in their notions about God, which is a very different thing.

E. But how can any man believe otherwise? He must see with his own eyes if he sees at all. Your own teaching can only be what your own mentality shows you. So it is with every school of thought.

B. Yes; but with this great difference: the wise man founds his belief on science, on the facts of history, on his own intuition of right, and on the teachings of the best minds of the race. When he has done his best he knows that he has only a shadow of the whole truth, and he is always ready to learn. The average man of any religion thinks his view complete and final, and he is always ready to fight for it, though not to live by it.

E. Then what we have to do is to enlarge our conceptions.

B. Say, rather, to separate Religion altogether from the speculations which men call Theology. There is only one certainty in all religions—it is that the Divine Power acts through man by the laws of spiritual consequences, wrongdoing bringing pain and death. By the mere fact of passionate adherence to any form of words, a man is claiming them to be unadulterated truth. This is incompatible with the conviction that all formulas are produced by the mentality which they express, and are therefore relative, not absolute: that the whole truth, as nearly as man can know it, is to be found by seeking what other honest minds really mean; and that the worst of crimes is to do certain evil to bring about uncertain good.

E. As the Inquisition did and as revolutionaries do.

B. Precisely: the mentality is the same—the desire to impose a creed; in the one case theological, in the other political, and to persecute opponents to the death. Each, however, is but a "view." We say God is The True (Sat). You say "God is Love." But how can either of these ideas, both of them true, be brought home to the multitude? For if irreligion is the root of the unrest, being productive on the one hand of the apathy of those who want to return to all the old conditions, and on the other of the recklessness of those who want to sweep them away, how are ideas which interest only religious minds to be brought home to the masses?

E. By showing that only religious obligations can arrest anarchy.

S. You would find Lenin and his friends somewhat impervious to that argument. Does not the solution lie in the direction of showing, not to revolutionaries, but to the mass of mankind (1), that they are essentially souls which survive death; (2) that violation of the moral law invariably works out in misery, and (3) that God acts in and through men of good will, and not by interferences. That is practical and can be understood by the simplest; and on such minds extremists have no power.

B. That is true, and Asia has never doubted the first two propositions; the one is expressed by re-birth and the other we call Karma. But how can the third be brought before the mass of mankind?

S. By the visible proofs of supernormal agency on a small scale. The smallest common-sense proof of a surviving soul given to a man's own senses weighs more with him than the wisest arguments. That proof has been widely given and is producing a great effect.

B. We leave all supernaturalism to the conjurer caste who mix up the supernormal with mere sleight of hand. We do not deny the supernormal, but we do not need it; our great need is Compassion. There is a tale of a Brahman whose disciple, by the practice of much Yoga, was able to walk on the water. He became very proud of his power. "My son," said his teacher, "your great power only enables you to cross the river and save the ferryman's penny." Phenomena are no proof of spirituality.

S. They are not; but to those who disbelieve in Spirit they prove its reality. Then comes the conviction that it is useless to ask God to do for us what the Spirit tells us He will do by us. This is the mistake of the churches—they supplicate for interference instead of for wisdom and strength to act themselves. A distinguished cardinal has lately ordered nine days' prayer "as an appeal to Almighty God through the powerful intercession of His Holy Mother, that He may have mercy on our poor country."

E. I do not quite see the sequence of what you would put before the nation.

S. Briefly this: The physical phenomena prove the existence of supernormal power of some sort. The mental phenomena prove the survival of personality in the Unseen, i.e., of soul. Reasoning shows that every cell of the body must be produced from material atoms grouped by energy under a Directive Idea; and the same is true of the whole organic group which we call "the body." It is also true of the whole Universe. Therefore the Infinite Creative Power is internal to each of us, as well as external, and is aware of our most secret thoughts, always ready to respond to our rightful needs and functions, and by that very fact shows the love of the Creator for the created. I have found this to be comprehensible by very simple minds.

E. Yes, the sequence is logical enough if you make the Directive Idea the source of evolution alike of Form and of Mind.

B. It is also compassionate. But is Spiritualism growing in the world?

S. I think there can be no doubt that it is, and its essence is sometimes very simply expressed. In one of the messages derided by the sceptical, which came to me from the Unseen, it was said, "Trust each other, and be trustworthy. See God in all things and all men; give up the idea of a waiting, tolerant Superman who will 'forgive' because He understands." Try to see that it is because He understands so well, that He makes us use our power, which is His. "Love to all" should be understood as gentle forbearance—a little time to think before condemning a brother man. There are many longing for peace in its simple form."

E. Do you really mean that this message is a fact?

S. Most certainly. It is an exact transcript of a message given by a passive automatist from a friend of my own on the other side who has given many proofs of identity.

E. It is no truer for coming from the Unseen.

S. Agreed, but it is thought more of as coming from one who sees efficient causes more clearly than I do. Such messages to some extent remove the religious idea from the region of opinion to the domain of experimental facts.

E. But they are paraphrases of the teaching of Christ which has been before the world for centuries.

S. Are they the weaker for that? And did not His teaching also come "from above"? Was it not supported by "signs" and "healing"? And did it not make great headway while so supported? When its simplicity was obscured by theologies, it was forgotten. The direct contact with the Spirit was superseded by the commands of the Church, i.e., of ecclesiastics; and belief, not practice, was made the test of Religion. It is so still. We have to return not only to the teaching but to the allegiance—the experimental verification of God as a present power working in us to will and to do. That is the only Power that can change hearts.

B. I agree with you. If your Padres taught so, India would welcome them. Call it Karma or call it the Law of Spiritual Consequence, the meaning is the same; and if the world will not see that the root of the war was the disregard of quite simple spiritual truths, that lesson will be enforced by still greater miseries, because the same temper will work out to similar results.

E. It will—for just as Germany aspired to world-dominion under plea of bringing in an era of peace, comfort, and efficiency by a cultural system which denied all spirituality, so now the revolutionaries aim at the same dominion and dangle the same bait before the ignorant—that forcible destruction of existing civilisation can bring in the peace and prosperity that can only come by a change of heart.

S. DE BRATH.

\* A genuine message from an unseen friend.



## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. G. Woodward Saunders. Sept. 5th, Mr. Ernest Hunt.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mrs. Gladys Davies; 6.30, Mr. Ernest Hunt. Monday, 30th, Tuesday, 31st at 3 p.m., Mrs. Gladys Davies. Wednesday, Sept. 1st, at 7.30, Mrs. Gladys Davies.

Church of the Spirit, Windsor-road, Denmark Hill.—11, Mr. A. E. Payne; 6.30, Mrs. C. O. Hadley.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mr. Punter, address and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Bolton. Thursday, 8, Mrs. Brown.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. G. Taylor Gwinn. Monday, 7.30, Mrs. Jennie Walker.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Miss Gantz; 6.30, Mrs. J. Walker.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Ella; 6.30, Mr. Horace Leaf.

Peckham.—Lausanne Road.—11.30 and 7, Mrs. L. Harvey; also Monday at 3.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, open circle; 3 and 7, Rev. Geo. Ward, of Romford, and public circle. Thursday, 8, address and clairvoyance.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mrs. M. Clempson; 6.30 (at King's Picture Theatre), Miss Felicia Scatterd. Wednesday, Sept. 1st, 7.30, Mrs. Jennie Walker. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Sat.), Grand Concert, Social and Dance, when Mrs. Jennie Walker will pay her last visit prior to her tour in Canada and U.S.A. Silver collection at door in aid of building fund. Sunday, 11, Mrs. Brookman; 7, Mrs. E. Neville. Wednesday, Mrs. Cannock. Sat. Sept. 4th, Annual Picnic to Elstree by motor char-a-banc; circular tour of 25 miles through lovely country; tickets 6/6 inclusive.

Brighton.—Athenaeum Hall.—11.15, open circle; 7, Mr. Ernest C. Cager, address; Mrs. Ormerod, clairvoyance; 3, Lyceum. Wednesday, 8, Mr. A. J. Cramp.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, Miss G. Butcher. Monday, 7.15, Tuesday, 3, Miss G. Butcher. Wednesday, 3, healing service. Worthing (St. Dunstan's Hall): Sunday 6.30, and Wednesday 3 and 6.30.

MR. A. T. CONNOR, Hon. Secretary of the London Lyceum District Council, writes expressing the appreciation of his Executive for the assistance rendered by this journal.

GREAT YARMOUTH.—At the Unitarian Church, Middlegate Street, Great Yarmouth, on the evening of Sunday, the 22nd inst., the Mayor of Leicester, Alderman J. Chaplin, J.P., gave an address to a crowded congregation on the subject, "Can we prove man lives after death?" and for an hour kept his audience keenly interested in his personal experiences, which to him had been absolute proof that the answer to his question was in the affirmative. Mr. G. T. Brown, late President of the London Camberwell Church, presided. Mr. Brown writes that he would be glad to hear of any persons interested in Spiritualism living in Great Yarmouth, Lowestoft, or Norwich, or any mediums who might be visiting Great Yarmouth. His address is 48, South-town Road, Great Yarmouth.

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*Little Ilford, Third Avenue Corner, Church Road ... ..		6-30
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